UMI

SILUER FOR COPER
Brother-hood
of S. Ros-aire
Brother-hood
of S. Scaou-laire
Brother-hood
of Sla-uery
Brother-hood of the Lope
of S. Francis and Paul

THE

MONK

UNVAIL'D:

Or, A Facetious

Dialogue,

Diſcovering the ſeveral Intrigues, and ſubtil Practiſes, together with the lewd and ſcandalous Lives of Monks, Fryers, and other pretended Religious Votaries of the Church of *ROME.*

Written by an Eminent *PAPIST* in *French.*

Faithfully TRANSLATED by *C. V.* Gent.

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TO THE

READER.

IF Monks are ſuch as they would ſeem to be, they would make of this Book a Meritorious Subject: For in caſe what it contains be untrue (as they will not fail to ſay) they ought to rejoyce, by having occaſion to ſuffer the being ill-ſpoken of and calumniated, and to exerciſe that Patience which they Preach unto us with ſo fair a zeal: But in caſe it contains truth (as indeed it doth) they will receive this ſmall mortification with the ſame Humility and Reſignation which they have ſo often in their mouths: But as they are nothing leſs than what they ſeem to be; they will alſo act quite contrary to what ought to be expected from them. At the very moment then of this Dialogues appearing, you will ſee them run-

running up and down on all ſides, to learn who is its Author; They will ſay, that this Book is full of Falſities, Impoſtures, Impieties, and Inſolences; that the Author is an Atheiſt, a Libertine, a wicked man, a Heretick, an Excommunicated perſon. This being their manner of ſpeech, What is to be done in this caſe? As for my part, I declare, and take God to witneſs, that I am a Roman Catholick; *that I honour with a deep reſpect the Religious Orders, if there be any that have maintained themſelves according to the holineſs of their Inſtitution, and of their Rule, which I wiſh with all my ſoul, to ſee them in the way which the Holy Patriarchs have traced out to them, whereof they have kept the Habit and the Name: And it is with great trouble, that I ſee the miſrule and diſorders which are ſlipped in amongſt them; which I do not write for any hatred, but to make appear to them, their Artifices are common; that they now abuſe Fools and ſilly Women, and that by the grace of God, there are found out perſons, who know Wolves under Sheeps-cloathing. Peradventure*

venture ſome ſcrupulous perſon or other, will find fault, that I cauſe to let ſlip from this ſecularized Monk ſome words a little free; but beſides, that it happens not often from a man coming out of a Cloyſter. The Reader may take notice if he pleaſe, that I imitate the Limner, *who drawing a Picture, aims naturally to repreſent; and who would offend the Rules of his Art, and of true reſemblance, if he cauſed us to behold a Hector in a ſerious countenance. I queſtion not the Monks finding many faults in this little Book; neither am I ſo vain to believe the ſame exempt from any: Nay, I allow that therein they may juſtly diſcover an infinite number; yet let them reckon for defaults, the omiſſion of an infinite of Stories and Intrigues, which they know are wanting in it.*

The MONK *turned Secular: Or, a Dialogue between* Florimond *a Country-Curate, and* Patrick *a Secularized Monk.*

Florimond.

GOD be praiſed, dear *Patrick*, you are now become one of us; I did never imbrace you with ſo much joy and conſtancy, as I do at this time.

Patrick. Neither ſo cloſely; for this habit bulks not out ſo much as the other did.

Flor. In truth it becomes you mighty well; O God, how glad am I to behold you with your Hood off!

Patr. You will now truſt me; for the reaſon why you did not ſo before was, becauſe that men looking through Grates ought not to be truſted.

Flor. It was for that reaſon that I

told you, that I never did imbrace you with ſo much confidence.

Patr. Bleſſed be God, that hereafter ſome truſt may be repoſed in me; for it is a common ſaying, *That a Womans forepart ought to be miſtruſted, a Mules hinder part, but a Monk all over.*

Flor. Let us ſit down, we ſhall be more at our eaſe; it muſt be owned, that that ſort of people are very much cried out againſt.

Patr. Nay rather ſay, that they are in good repute and well dealt with, in being ſuffered to live; for if they were known for what they are, and that all their wickedneſſes, all their ſherking tricks which they act within, and without their Cloyſters, were made publick, that curſed brood would be buried under the very ruins of their Convents.

Flor. You ſay too much.

Patr. I do not declare the hundred thouſand part of what is real, neither of what they deſerve.

Flor. Therefore do I not repent for

for not having made my ſelf a Monk: For I will tell you freely, that even ſince I have been poſſeſt of my Benefice, I had a deſign to have betaken my ſelf to ſome Religious Fellow-ſhip, to paſs the remainder of my days in tranquillity and devotion.

Patr. The Lord bleſs you.

Fl. I did propoſe to my ſelf things to be found amongſt them which are not to be found amongſt Country-people; as the converſing with learned men, frequent examples of vertue, which keeps a man from falling into that luke-warmneſs, that languiſhing of ſpirit which befalls Country Eccleſiaſtical perſons by being alone: In ſhort, the union which is within Religious Houſes is a great help.

Patr. What union in Religious Houſes? have you not read what *Arioſto* ſays in his fourteenth *Canto*, that diſcord was found by St. *Michael* within a Monaſtery. What a good man are you for having had ſuch thoughts? I am vext that a perſon of wit and reaſon, like your ſelf, ſhould be able to fall

into that Errour; is it poſſible that you have believed that Union, Tranquillity and Devotion was to be found within a Cloyſter, together with examples of vertue?

Flor. Such were my Conceptions.

Patr. Alas poor man, where were your thoughts? I would have you to know that a Monk's Cloyſter is a foul Coyl, a refuge for Drones; that it is the receptacle for all Vices, a ſink of noiſom filthineſs, and of all imaginable Villanies.

Flor. Ha, ha.

Patr. 'Tis the School of Impudence, Hypocriſie, Impoſtors, Knavery, Infidelity, Impiety, nay of Atheiſm it ſelf.

Flor. What ſay you?

Patr. It is a gulph of all manner of Prophanations, Sacriledges, and of all the abominations which are poſſible to be committed.

Flor. Fie, ſay not ſo.

Patr. I ſpeak truth.

Flor. I did indeed believe that Religious perſons had not preſerved themſelves according to their firſt Inſtitution;

on; that they had loſt very much of that purity and fervour which did at firſt animate them; that they were jealous the one of the other, and very much byaſſed; that they did ſometimes give occaſion of ſcandal, and that they often were the occaſion of evil talk: But I ſhould never have believed that they were ſo horribly wicked.

Patr. What, not ſo horribly wicked? He that would go about to deſcribe the inſolency, leudneſs, and debaucheries of thoſe loſt and abandoned perſons, their turnings and windings, their goings abroad, and returns home, their circuits, pretences, and the feignings whereof thoſe Foxes make uſe, to introduce themſelves into Houſes, to catch and delude people; I ſay, whoſoever would put in writing the Cheats, ſtratagems, and ſherking tricks which theſe Apes, theſe furred Cats cover with a Religious habit, more Volums might be made of them, than all the Book-ſellers of *Paris* are Maſters of.

Flor. Hyperboles! you are in wrath, you would do them a miſchief.

Patr. I ſay whoſoever would bring to light their Intrigues, Commerce, Viſits, Infamous Practiſes, looſe Entertainments, Love-letters, their ſpeaking with a double meaning, the baits they lay to Womens Chaſtity, and to Religious Maids; the ſame would imploy for ten years all the Printing-Houſes of *Europe.* Evil befal thoſe who hearken to them, or believe them; and to thoſe who having young Wives or Daughters, receive them within their Houſes under any pretenſion whatſoever.

Flor. What a flood of paſſion, how you handle them, poor Monks! you may ſay of them what you pleaſe; but for all that they do very much edifie the people, were it but by their outward appearance, as their modeſt Habit, Auſterities, Vows, Retirements: nay, their very Convents and their Wards do inſpire Devotion into us; at entrance whereof you behold Croſſes, Images, devices of Charity, Humility, Mortification, Auſterity, Self-denial, and of Penitence.

Patr. Yea, at entrance of their Convents

vents and Wards may be ſeen what the Prophet *Ezekiel* ſaw at one of the doors of the Temple of *Jeruſalem*, *Idolum zeli in ipſo introitu*, the figure and appearance of Zeal at entrance: but have you taken notice of that which the very ſame Prophet ſays in the ſame place? *Fili fode parietem, & videbis abominationes peſſimas quas iſti faciunt.* The walls of their Wards are to be bored through to behold what is acted within, and there will only appear hatreds, parties, leagues, quarrels, briberies, diſorders, debaucheries, jollity and drunkenneſs.

Flor. Ha, ha.

Patr. There may be beheld Epicuriſm and Impiety, under the veil of Devotion; vanity, pride, and ambition, under the cloak of Humility; riches and abundance under the coat of Poverty; daintineſs, gluttony and ſenſuality, under the habit of Mortification and Penitence. Within may be found Vagabonds cloyſtered up, ſolitary perſons keeping Company; Bald-pated men, Gallants; dirty fellows Courti-

ers; poor men delicious, beggars rich; and voluptuous Satyrs turned Minions: fair-ſpoken regular perſons may be ſeen without rule, and Religious perſons without Religion.

Flor. Your Antitheſis cauſes me to laugh.

Patr. People will be ſurpriſed to ſee perſons (profeſſing ſacred Vows) devoted to all manner of Wickedneſſes; Monks aſſiduouſly running about the Streets, men who have ſeemingly quitted the world to be continually a-viſiting: Thruſting themſelves into Houſes, and rendring themſelves Mediators, Sollicitors, Match-makers, Contrivers of Wills, Gifts, Legacies, Foundations, Burials, Annuities, informing themſelves of all things, medling and intermedling every-where.

Flor. Nothing makes me ſo much againſt them as that.

Patr. In fine you will take it for a ſcandalous thing to ſee under a Hood, and a penitential bag, perſons more diſſolute, more inſolent, and more loſt, than Ruffians and rude Soldiers.

Flor.

Flor. In caſe you had Thunder at your command, you would reduce to aſhes both Monks and Frieries. In truth you ſurpriſe me, I had never believed the like of perſons who pretend themſelves to be the very Cream of Religion.

Pat. They Cream! whip ſuch Cream.

Flor. Notwithſtanding there is one thing amongſt them which ſerves for good example, and that is to ſee their Churches ſo well ſet-out, and that two or three times a Month full Indulgences are to be had there; that frequent Preaching may be heard there, and the holy Sacrament often expoſed, and that there is Muſick and Bleſſing.

Patr. Alas poor man! how will you be able to diſcern the motives and intentions of thoſe Impoſtors? They know the inclinations of the Vulgar, who are taken with exterior things and appearances, and run after ſights, being led by their ſenſes; lovers of State-Novelties, Solemnities, Beautifyings, Adornings of Gilt-things, Pictures, Harmony, who as Geeſe follow one another;

ther; delight to pray amongſt a multitude, in a croud, and in company.

Flor. 'Tis againſt what the Son of God teaches us; who ſaith, *When thou haſt a mind to pray enter into thy Cloſet, and the door being ſhut, pray to thy Father in ſecret, and he who ſees thee in ſecret, will reward thee openly.*

Patr. You ſay right; theſe ſeducers then making uſe of the weakneſs of the People, do entice them by ſuch things as they know are reliſhing, and draw them by ſeeming devotion and holineſs; allure them by Indulgences, by Chappels garniſhed and ſet out with Images; where Vows are rendred to Thighs, Legs, Feet, Armes, Hands, Hearts, Eyes, Ears, Heads and Breſts of Wax. They call and recall theſe good Idiots by the jingling of Bells, ſtay them by Veſpers and Muſick, by the expoſing and bleſſing of the holy Sacrament.

Flor. Are not thoſe holy things?

Patr. Truly ſuch are holy things, as the beautifying of Churches and Chappels, Indulgences, Sermons, Veſpers, Expoſing and Bleſſing of the holy Sacrament.

ment. Neither do I blame that, 'tis the intention and the end for which the ſame is done.

Flor. 'Tis to incite People to Devotion.

P. And to put Money in the Baſon.

F. How Money in the Baſon?

P. Did you never take notice that on ſolemn days, which are very frequent with them, when there are Indulgences, Sermons, Muſick, Expoſing and Bleſſing the holy Sacrament; that there is alſo at the Entrance of their Churches a great Baſon on the Table, covered with a Carpet, in which Baſon People put Money.

F. It is true.

P. And it is for the cauſing of this Baſon to ring that the Bells are rung; it is this Baſon that cauſes the writing to be ſtuck up at the door for Indulgences; it is for this Baſon ſake that the Altars are adorned, that there is Preaching, that the holy Sacrament is expoſed, and the Bleſſing is given; it is at the ſound of this Baſon, that the intentions of thoſe Brothers is a great deal

deal better known than by that of the Bells; it is to make them Masters of the Peoples Money, that they set out their Altars; it is to suborn weak spirits, that they adorn their Churches; it is to bring gain to themselves that they invite the People to get Indulgences; in such wise that though their pretension is the honour and glory of God, self-interest is the true motive. They would put upon their Altars for a Motto these words of the Mass, *Ad laudem & gloriam nominis tui, ad utilitatem quoque nostram*, to Gods praise, but our own profit.

F. You are pleasant, must not every one live by his own Trade?

P. Is it the Trade of Religious men to make Religion bend to their interests, to make bates of holy things to get money, to make of their Churches a Fair of St. *Germains.*

F. I should not so much mislike the beautifying of their Churches as those frequent and excessive Indulgences, and those Chappels so much waxified.

P. Are they not very pleasant to have

have Indulgences almoſt for all the days of the year? I ſhould counſel them to ſuffer their writings to remain always poſted at their Churches door, like a Signe, or a Tavern-Buſh. Read their Books of Brotherhood, you will ſee for Sunday 18000 years Indulgence, and as many *Quarantaines*; for Munday full Indulgence, Tueſday 10000 years Indulgence, Wedneſday the ſame as well as Thurſday and Friday; for Saturday full Indulgence, Sunday 48000 years, Munday 10000, *&c.* But I believe theſe Indulgences are nothing but the written Tables ſurrounded with leaves without fruit, as well as their Chappels are nothing elſe but miracles of Wax, and are laden only with the workmanſhip of their Impoſtors.

F. I know not what to ſay thereof, you ought to know it better than I: if that be true they are great abuſes. But you ſay nothing of the Sermons they preach at home and elſewhere; you cannot diſallow that the Religious Fellowſhips are the Nurſeries of Preachers, who diſperſe themſelves through-

out the whole Christian World; that it is from thence that Labourers are drawn out, to be sent into the Lords Harvest; that they are the Trumpets of the Gospel, animated by the Preachings of the Holy Ghost, which beat down the Bulwarks of sin, even as the *Israelites* Trumpets did beat down the walls of the City of *Jericho.*

P. It is a pretty Elogium which you give them, if they were sensible of this you should have Letters adopting you Son, and you should be made partaker of all Masses, Oblations, Sacrifices, Orisons, Conserts, Lessons, Prayers, Meditations, Blessings, Feasts, Watchings, Abstinences, Mortifications, Austerities, Macerations, Penitences, Pilgrimages, Hairy shirts, Disciplines, and other pious works, which are either acted or not acted by them.

F. Let us forbear jesting and agree, that I have said nothing concerning their Preachers, which is not very true.

P. Yea, especially when you have called them Trumpets; for that sort of People, no more than such Instruments, never

never ſound unleſs they are full of wind; but it is not the ſame which blew in the Aſſembly when the Holy Ghoſt came down on the Apoſtles. Is it poſſible, that the noiſe they make hath ſo much ſtunned you, that you have not been able to perceive what moves their bawlings; that you have not been able to ſee, it is intereſt and vanity, which raiſe theſe Preachings, to make uſe of the terms of *Eccleſiaſticus*; that thoſe two motives make up the ſtairs, and ſteps which conduct them to the Pulpit; that they only mount that eminent place to be ſeen; that their tongue ſtirs to no other end than to be the occaſion of the ſtirring of their Jaws; in ſhort that they only belabour with their hands to have them fill'd.

F. You are a dangerous man.

P. For I would have you know, that as there is nothing which ſo much raiſeth the Religious Fraternities, and particularly Religious perſons, as doth the imployment of Preaching; ſo they ſtudy and apply themſelves for the moſt part thereto, but in ſuch a manner as

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in no wiſe to be profitable in the Churches, as they never do. For even as they are formed to live in Love, in Hypocriſie, and with Confidence, which are the three Characters of a Monkiſh ſpirit; ſo are they inſtructed to Preach as they live, that is to ſay, to make plauſible Diſcourſes, and to accompany them with wry faces, and to ſpread themſelves forth with impudence. Who would not laugh to ſee theſe Apes come into the Pulpit with a Stoical Countenance and Gravity; who after their having fiercely beheld their Auditors, they pull and draw themſelves up together, biting their lips? after having methodically put down their Hoods, they raiſe up their eyes to Heaven with an Hypocritical Countenance? who after their having made a great ſign of the Croſs, they hold forth and expound with a premeditated Tone, which I can hardly call Gods word. But who would not be in wrath to behold their ſeveral changes and diſguiſes, when by their prating they choak that holy Word? who would not murmur to ſee

how

how they cauſe that daughter of Heaven to appear; that Meſſengereſs of God in the Pulpit, as if ſhe were upon a Theater, a Curteſan and Strumpet, or like unto a Comedianeſs, who would not tremble through ſpite to ſee them mask up that holy *Minerva*, come forth of the brains of *Jupiter*. What do I ſay mask her? for they curle her up, and paint her like unto a wanton *Venus*.

F. You mount the great horſe, and are going to preach, unleſs you look to it.

P. I cannot contain, when I think upon thoſe abuſes, Is it not a ridiculous thing to behold a begging Monk who ought to preach the Fundamental Truths of our Religion & Salvation, Curling his Corde, in accent and geſture aiming at a *Pariſian* air, acting the art of begging, and playing the Hypocrite all at once? But that which makes me yet the more inveterate, is, that their affected impertinence meets with approbation from the people, and that the word of God cannot be taſted unleſs it be perfumed & adorned with all the flowers of Rhe-

torick, and the Academical Graces. What fruit think you then can proceed from persons who aim at nothing but to please!---Who care not for gaining Souls, but Ears; who in preaching endeavour not to perswade people any thing, save that they preach well! If they are labourers as you have alledged, are they not labourers in iniquity? If they are Trees drawn out of the Nurseries of Cloysters, are not they such, which bring forth naughty fruit, and which our Saviour condemns to be rooted up? If they are Trumpets (seeing you call them so) are they not of that naughty brass to which St. *Paul* compares himself, 1 *Cor.* 13. 1. and to which may justly be compared all such whose Sermons are void of charity, yea even although in Eloquence they went beyond the very Angels?

F. Well, let that pass; but what have you to say concerning their Vespers, the exposing and blessing of the holy Sacrament, which you seemingly tax?

P. God forbid, but when I see the holy Sacrament exposed at the upper-

end

end of their Tabernacles, I ſhould think that God is there, as heretofore he was on Mount *Calvary*.

F. That is a good thought.

P. I mean, that he is there between two Thieves.

F. You are wicked.

P. And in the Bleſſing which they do give, I mark this, that even as when we would have ſome body to remember ſomething, it is the laſt thing you charge him withal, and that you recommended to him; ſo alſo theſe devout Fathers, as they bleſs and take leave of the people, make to them the ſign of the Croſs, by that ſign ſignifying to them not to forget them at their return.

F. You are a pleaſant Interpreter.

P. Why do you imagine, that their Bells tingle ſo much, and ſo often? it is only to allure the devout femal ſex, under the pious pretence of Veſpers, which being ended, you may behold ſome of theſe *Rommagrobis* of Monks coming forth, who greedily accoſt Women, and after a ſmall chat lead them in

dark Chappels. It is there where there are bad actions and prating, and praying by feeling as well as after Veſpers.

F. What do you mean by thoſe Veſpers? nay, I comprehend you, I underſtand you, you are malicious.

P. I beg your pardon for this Equivocation, tending a little to Libertiniſme; ſometimes ſome Cloyſter-ſaying ſlips from me, I did believe my ſelf ſtill a Monk. But let us ſpeak freely, and without equivocation; their Churches are now like unto that Temple of *Athens*, which was dedicated to Impudence, or otherwiſe like that of *Corinth*, which was conſecrated to *Venus*. It is in theſe Churches where all ſhame is loſt; it is there where there is publick wooing; it is there where more Incenſe is given to Ladies than to Divinity it ſelf.

F. What, is this profanation ſeen in all Churches? it is only where the Monks inhabit.

P. I own that whereſoever men pray *Pel-mel* with Women there is pratling. But it is evident that there is leſs elſe-

where,

where, than where theſe reverend Fathers inhabit.

F. What would you have? they are obliged by intereſt to this toleration. In caſe they would rectifie this abuſe, they would render their Churches deſerts; they muſt be complaiſant to draw and entertain people.

P. It is well ſpoken, you begin to know them.

F. In truth this Toleration in Churches is ſcandalous; I do not believe that *Hugenots* and *Turks* do the ſame.

P. *Hugenots* are modeſt in their Sermons. You ſee no *Libertiniſme* in the *Turks* Moſques; Women are ſeparated from the Men, and ſit in ſo cloſe a place that no body can ſee them.

F. I was ſome days ſince a-reading, that the *Muſcovites*, who are Schiſmaticks, when they have enjoyed Women, dare not enter into the Churches, but keep without, till they have bathed and waſhed themſelves.

P. Quite contrary do our Chriſtians, for they enter into Churches to enjoy Women.

F. What a ſhame it is!

P. That is nothing; what would you ſay, if you had ſeen Monks ſnatch Women in the Church, and in that holy place ſatisfie their brutal laſciviouſneſs?

F. Is it poſſible! I would to God it were untrue, or that it had happened but once.

F. What! ſay you ſo? I cannot believe it, that Religious men do ſo in Churches; oh God?

P. I am amazed to ſee you ſurpriſed at this, ſeeing you have read the *factum of the Nuns of St. Clare of Provence* againſt the *Cordeliers*; and there are things no leſs abominable.

F. It is true; but I did only believe *Cordeliers* capable of ſuch exceſſes.

P. What! only *Cordeliers* guilty? why then you think the *Carmelites*, the *Auguſtines*, *Jacobines*, more chaſt!

F. At leaſt they are not ſo much defamed.

P. It is then to be feared that it would be a hard matter to perſwade you, that the other Orders, who appear or bear

bear the name of Reformed, as *Capuchins* and *Recolets*, *Pickpuces*, *Minimes*, *Carmelites*, Barefooted *Auſtins*, were capable of the like abuſes.

F. Yea ſurely.

P. Nevertheleſs there are Religious perſons of theſe Orders, who have acted theſe horrid Sacriledges.

F. What, of all thoſe Orders?

P. I do not ſay of all, but I know Religious men of three of thoſe Orders which I have named, who have done what I have acquainted you withal, and I abhor to ſpeak it.

F. O God! but can they find Women looſe enough to proceed ſo far?

P. Is it a thing to be admired at? nay hold it for a certain truth, that when a Woman hath once abandoned her ſelf to a Monk, ſhe is capable of all debauchery. Thoſe Devils take from them all ſence of Religion and fear, corrupt their minds by infernal and diabolical maximes, entertain them with diſcourſes full of filth and naſtineſs; and in truth make them at laſt a ſubject capable of all manner of abomination.

F. They ought all to be burnt.

P. You are rigorous; then abundance of wood muſt be made uſe of. What will you have? they ſatisfie themſelves where they can.

F. What in the Church!

P. The Children of that off-ſpring have no need of Baptiſm, for they are begotten Children of the Church.

F. I cannot endure jeſting on this ſubject; but have they ſo ſmall a reſpect for holy places? what are they not guilty of acting elſewhere?

P. Ha, ha, elſewhere. They are Dogs, Goats, Monſters of Adultery, and go beyond whatever *Petronius*, *Bocacius*, or *Aretine*, have deſcribed. Where do you imagin they go for the moſt part, when you behold them going with ſo much fierceneſs and haſte along the ſtreet? they are running after ſome prey, and need only to be followed to diſcover a debauched houſe.

F. What ſay you then! Is it poſſible that they dare preſume to appear there, with thoſe great Beads at their Girdle? where Crucifixes hang, Deaths-heads,

heads, Relicks, Medals, and Caravaca-Croſſes? It was a crime puniſhable by death to carry into lewd places, Money or Coyn wherein the Effigies of *Auguſtus Cæſar* was engraven.

P. You diſcourſe of what was done in King *Guillemots* time; 'tis now a common thing. And thoſe who frequent thoſe lewd places, ſay that for one Lay-man four Monks may be found there; which makes me that I cannot forbear laughing when I think upon the Patriarch *Jacob*'s Viſion.

F. What, the Viſion of the Ladder?

P. No; 'tis that wherein he beheld ſpeckled and party-coloured males covering femals.

F. Fie, fie, we ought to be very ſerious in the applications we make of Scriptures and holy things. I call to mind with horrour, with what prophaneſs a Monk told me, that the Creed did expreſly declare the ſins of the fleſh pardonable; for inſtead of ſaying [*Remiſſionem peccatorum, carnis Reſurrectionem*] this impudent fellow confounding the words of the Creed, did ſay, [*Re-*

[*Remiſſionem peccatorum carnis*] the remiſſion of the ſins of the fleſh.

P. God forbid that I ſhould make any ſuch uſe of *Jacob*'s Viſion, wherein that Patriarch relates, *Vidi aſcendentes ſuper fœminas maſculos diverſorum Colorum.* But in good faith, it is not likely that *Jacob* ſaw *Jacobins*, *Carmelites*, Fryers of St. *Auguſtine*'s Order (who are all a party-coloured ſort of people) upon women.

F. In that you had a pleaſant thought. If that which the Patriarchs ſaw in their time, was a figure of what was to come to paſs in ours, I make no doubt but that the Scripture intended to deſcribe our ſpeckled and party-coloured Monks and Friers. But to our purpoſe; Is that true which was lately told of a Monk, who went to viſit a ſick woman, and who? *&c.*

P. I know what you mean, 'twas an *Auguſtin* Frier, with a long pair of ſleeves; pray preſs me not to name him.

F. I do not very well know that ſtory, I pray oblige me with the relation of it.

P. There

P. There was a good Fellow, who was in love with a very handſome young Widow, who daily came to Maſs in his Church, which was not far from her habitation; and he being a *Sacriſtan*, upon his firſt beholding her, failed not, with a ſmiling countenance, and his head half out of his Hood to go to her, and to acquaint her that Maſs would ſoon begin, and that for her ſake he would forward it. Theſe ſmall kindneſſes were a means that at his paſſing through the Church, procured him now and then ſome favourable looks, which proceeded in that fair one, rather from civility, than from any inclination ſhe had for that Bald-pate. But he took it in another ſence: and this Lady falling ſick, and having for three or four days been abſent from Maſs, this good Father miſſing her makes an inquiry, and having underſtood the reaſon, fails not to give her a viſit, and to aſſure her how much he was concerned for her Indiſpoſition, and to profer her ſuch ſmall ſervices as he was capable of; withal acquainting her,

her, that if ſhe pleaſed, he would bring her ſome Relicks from their Church, and ſome of St. *Nicholas*'s ſmall loaves, by which ſeveral people had received eaſe.

F. All things are well ſpoken of a Monk, and you ſet him out ſo well, that methinks I ſee him.

P. And you may imagine, this Woman could not chuſe but thank him, and tell him, ſhe was moſt infinitely obliged to him for the care he had of her health; and that ſhe did moſt willingly accept his kind proffer. But Father (ſays ſhe) pray what rare Relicks have you? We have, ſays he, the *holy Thorn*, one of St. *Margarets* Bones, one of *Charles Barroneſs*'s Hoſe. Theſe are curious Relicks, replies the ſick Woman; but what virtues hath St. *Nicholas* Bread? So many, ſays the Monk, that ſometimes ſeveral thouſands of poor people have been cured by it of the Ague in one City or Country. It quells the rage of evil ſpirits, it quencheth fire, and preſerves houſes from an irreparable conflagration, calms the wind, and the

the waves of the Sea, diverts hail and tempeſts from fields, and helps to defend from thunder, nay, it makes a perſon Muſquet-proof.

F. It would be good to make of it Ammunition-bread for the Soldiers.

P. Be patient; it makes barren Women fruitful, and preſerves the fruit of the womb after conception, and eaſes their pains in Child-birth. It maintains in health whoſoever eats of it, it keeps from ill luck thoſe who carry it about them; it brings away from the tender throats of young Children the bones of fiſh, bits of glaſs, needles, nails and the like, which they may have ſwallowed unawares. It cures all Fevers, nay evil and peſtilent, alſo Epidemical ones, and the moſt incurable diſeaſes; preſerves from all poyſons, delivers whole Cities, nay Provinces from the Plague. In ſhort, it operates many other Miracles of the like nature. Father (ſays the good Woman) how much ſhall I be obliged to you, if you will be ſo kind as to bring me a little of that bleſſed bread, and of thoſe holy Relicks? To which he agreed,

greed, and in the morning comes and brings I know not what ſowed up in a fine bit of Taffity, tyed with a Ribbon at the end; and after a ſmall Preamble made in commendation of thoſe Relicks, beg'd leave of the Lady to tye them about her neck; then preſenting them to her to kiſs, he pull'd the pin from her ſmock, and puts this myſtical remedy between her two breſts.

F. O the Knave! ſhe was a weak Woman.

P. Hitherto there was no great harm; but theſe breſts being uncovered, did ſo far move him, that he cried out, Ah Madam, what a many beauties! muſt I receive a wound from the ſame place where I intended to bring help! O Madam, I beſeech you ſuffer me, at which words he kiſt her breſt, ſhe not being able to hinder him.

F. O the thief!

P. That was not all.

F. You are going to tell me ſome Roguery.

P. I muſt acquaint you with the matter, how it was acted: there is no

harm in making vice to appear in all its colours, to cauſe horror of it: why then this devout Father coming upon the bed would have this woman to touch another kind of Relicks.

F. O the infamous fellow! O the villain!

P. This cauſed the Woman to cry out, and my good Monk too; alas Madam, alas Madam, have compaſſion on me. But hearing ſome body coming up, he was forced to loſe his prize; and as if nothing had hapned, thruſting in again his head into his Hood, and holding his Beads in one hand, running to the Maid who was come up by reaſon of the noiſe, he told her very ſoberly, That her Lady had juſt now felt a violent pang, which had cauſed her to cry out, and that ſhe ſhould be very careful of her; in the mean while, ſays he, I will go and deſire our Fathers to pray God for her: So my Pilgrim ſaved himſelf.

F. *O Tempora, O mores!*

P. You cauſe me to laugh with your Exclamations. Theſe are ſmall matters,

I could tell you other Stories, which would make you cry out at another-gueſs rate.

F. But is not a Religious perſon puniſhed when he is guilty of the like follies?

P. Yea verily, when its known; wherefore it ought to be taken notice of, that whatever miſdemeanors Monaſtical Order fall into they ſtill ſtrive to preſerve the out-ſide, that is to ſay, to maintain themſelves in eſteem and reputation, eſpecially the *Mendicants*, whoſe Revenue is partly aſſigned upon the benevolence of the publick; ſo that when ſome ſcandalous fault is committed, the ſame is puniſhed, becauſe that ſcandal has that of evil with it, in reſpect of Monks, that if peoples charity be cooled their Kitchin grows cold, and 'tis a ſtumbling block which breaks the pots and pans; which being a common intereſt amongſt all Religious perſons, the Delinquents miſs not to be cried out againſt and to be chaſtiſed. Nevertheleſs with this Diſtinction, that in caſe it be a poor fellow, whoſe talent reaches

reaches not to bring Griſt to the Mill, he has his fill of a Priſon beſtowed upon him; but if he be a Grand-man of the Order, a Doctor of *Paris*, a Reader of Divinity, a Preacher, or ſome great man of the Fraternity, he is ſent to another Monaſtery, far off, with ſpecial and honourable Commiſſions.

F. It is then very ſerviceable amongſt them to be indued with Talents.

P. Yea truly, I know one, who was very well indu'd with that of Preaching, and is a very handſom man, but otherwiſe mighty debauched, who having got a Nun with Child at *Tulin* in *Dolphine*, was ſtreight-ways ſent to *Dole*, where he did Preach with ſo much ſeeming zeal, that he was taken for a Saint; and women who knew nothing of this matter, cryed out, *Bleſſed be the womb that bare thee.*

F. This is the advantage which ſuch kind of people have, when they have committed ſome fault in one place, they need only tranſport themſelves

ſelves elſewhere, where they are not known, and where, as if nothing were, they begin new pranks. 'Tis not ſo with an Eccleſiaſtical perſon, who is tyed to his Benefice; and if he be tardy, his Crime appears upon his door; (that I may uſe the words in *Geneſis*). He muſt for the remainder of his days wipe off the ſhame; whereas theſe fellows, after they have diſgraced themſelves in one place, go and receive honour and reſpect in another.

P. Such as you talk of are very few; yet this would not hinder me from accepting a Benefice in the Countrey, in caſe I could find it out. I am weary of tumbling and living amongſt the multitude, and would be glad to be my ſelf, as you are, to paſs the reſt of my days in a quiet retirement.

F. You are in reſpect of our condition, what I was in reſpect of yours. I did propoſe to my ſelf ſweetneſs in a Cloiſter, and you believe to find the like in a Benefice in the Countrey.

Alas,

Alas, how much are you deceived! bethink your ſelf, how miſerable a thing it is to be confined to a Village, to live amongſt Peaſants, who are like unto ſo many wild beaſts, to paſs your days without converſing, without ſuccour, without comfort; and at the end of this to be reduced, as moſt are, to a moſt miſerable and congruous portion.

P. Nothing is ſo much againſt my mind, as thoſe congruous, or rather incongruous portions: I cannot digeſt that injuſtice, which is apparent in the diviſion of Church-revenues, where thoſe that do leaſt have moſt.

F. Is it not an unjuſt thing to ſee men, having three and 4000 Livres *per annum*, of Church-revenues, that exerciſe no function in the Church! to ſee the Tythes raked from Pariſhes, by perſons, who do no ſervice in the Pariſhes? and yet, which is moſt unſufferable, to ſee thoſe very men that do ſervice, ſhare their dues with others, from whom they ſhould rather

receive them. Is it not a ſhameful thing, that in Churches, which yield them three and 4000 Livres revenue, they will not ſo much as find a Cloth to cover the Altar, nothing appearing there but Cobwebs and Duſt?

P. That ſort of people are of the *Mageriens* Religion, who worſhip *Jupiter the duſty*, and whoſe Oratory had no cieling; yet they will tell you, that they have the right of Nomination and Preſentation, and that they are the Primitive-Patrons and Donors.

F. 'Tis true, they are the Patrons, for they have patroniſed themſelves into our Revenues: they are Primitive, for they are before-hand with us, and are the firſt that take our money.

P. They are in regard of benefits, even as direct Lords are in reſpect of Fonds, whereof they draw the profit without manuring.

F. We are then their *Emphriotes*, and by conſequence they our Lords; nay

nay rather our Surgeons, for they bleed us.

P. Yea, *&c.* But to return to our purpoſe; in my opinion this right of Nomination and Patronage, name it as you pleaſe, is a great abuſe.

F. I call it Right of Brokeridg.

P. You are in the right: for in caſe a Parſon in a Benefice be ſick, ſtreightway there is running to the Doctor, to inquire of his health; and if he be in danger, there is ſpurring, flying, bribery, ſoliciting, intreaties, begging for letters of recommendation; nay there is beſetting, aſſaſſinating, yea Patrons are ſometimes ruined.

F. 'Tis the zeal of the Lords Houſe devours thoſe runners after Benefices; 'tis that makes them afraid of Divine ſervice, leſt it be not performed. But you ſpeak only of Patrons, you ſay nothing at all of Matrons; ſuch methinks take the ſhorteſt way, who go directly to them, and put evidence into their hands; for theſe Gentlemen Primitives, Patrons, and Donors, being

all perſons of Quality, and of generous Spirits, beſtow Benefice for Benefice.

P. A fair and worthy Calling, which implies, that the Ladies have the Key of the Veſtry, to ſpeak properly, that people are made to enter the Church by kicks on the Arſe.

F. Softly; you expreſs things after a ſtrange rate: Do you call that ſpeaking neatly?

P. I retain a little tang of the Climate whence I came, I ſtill think to have my head in a hood; you muſt pardon me, by degrees I ſhall correct my ſelf. But let us proceed, if you pleaſe; I ſay that this abuſe in the Church is of bad conſequence, for it binds the hands of Biſhops, who cannot well refuſe a Benefice to him that is nominated, provided he be indifferently endowed with knowledg, and have no ill report; as if it did particularly ſuffice for Beneficed Curates, to be without ſcandal, whereas over and above he ought to be indued with great Vertues, and Talents for the

the Conduct and Government of ſouls.

F. There are ſome Dioceſſes, as that of *Sens*, where there is but little care of ſuch Nominations, nay not ſo much as what *Rome* provides. A Prieſt ſhould wait for his juſtification, by his ſufficiency and his virtue, whereof he ought to have given proofs within the Dioceſs, by a probation of certain time, before he be admitted to bear the name of Paſtor.

P. This ought to be done everywhere: in Truth Mr. *De Sans* was a Prelate, he was inceſſantly buſied about reforming his Dioceſs, and did ſharply keep down the Monks——— I have always had a particular veneration for him, ſince he took thoſe poor *Nuns of St. Clare* of *Provence*, out of the *Cordeliers* Claws, who were their directors.

F. I have wondered a hundred times, how Biſhops ſuffer Nuns to be governed by thoſe filthy Varlets.

P. The *Jacobins* have done no leſs in ſuch houſes as were under their

Conduct: when I was a Schollar in a City of *Languedock*, I often went to visit one of my kinswomen.

She was a Nun in a Monastery of St. *Katherine* of *Sienna*, whose director was a *Jacobin*, a man of years, and of a good countenance; but otherwise a great prater and babler, whom I did often serve at *Mass*. This Father, being in the Vestry, after he had undrest, did tell the Maids a thousand stories. I heard him once tell a young one, that he had the last night dreamed of her, and that in that dream he had ejaculatory Prayers, with great sighs and tenderness of heart. Another time, entertaining himself with two of those Maids, he told them what a devotion he had for Brests, and that to enter into Paradise, he was in the mind that one must first be in favour with Brests; that it was to renew the Martyrdom and Persecutions of the Primitive-Church, to keep those innocent Brests imprisoned, and to hinder them from seeing daylight; that they would answer it before

fore God Almighty, for uſing ſo much cruelty towards them, by not ſuffering them to breath in the open air, and for ſmothering them in ſo narrow a Priſon.

F. Durſt he prate of theſe follies to them?

P. That had been but a ſmall matter only to prate of them, had he not acted alſo. One day I perceived, that putting his hand through the Bar, he put it in a fair Nuns breſt.

F. He did viſit the Breſts, which were Priſoners, and had a mind to enter into Paradiſe. Yet this comes not near thoſe abominable filthineſſes, into which thoſe Devils of *Cordeliers* had plunged that Monaſtery of *Provence.* I wiſh that *Factum* were re-printed, and that it were ſpread about everywhere, to the end that thoſe Goats might not dare any more to appear, but be forc'd to flee to ſome ſolitary place, like unto theſe Scape-goats, laden with the ſins of the people, whereof mention is made in *Leviticus.*

P. Do you believe that that would avail

avail in any thing? The Hood is an Head-piece, and their Frock a Coat-male of good proof againſt all that. What have theſe great men gained, *William of St. Amour*, *Agrippa*, *Buchanan*, *Eraſmus*, *Canus*, Biſhop of *Belley*, and ſo many other, who have laid open the Monks wickedneſſes? have they ſerved to any other end, than the burning or prohibiting their books, and for their own parts, the poſting themſelves for Hereticks?

F. As if it was all one to be a Heretick, and to write againſt thoſe who diſhonour the Church!

P. The provoking of thoſe waſps is a dangerous matter; for they go about the *Vatican* buzzing, and perforce muſt have their demands granted. The Pope muſt certainly excommunicate, and pronounce *Anathemas* on all ſuch as they pleaſe, otherwiſe all would be ſpoiled. When *William of St. Amour* had put forth againſt them his Book, *De periculis noviſſimorum temporum*, of the danger of the laſt days, they cry'd out upon it, and ſo much

much debated the ſame, that Pope *Alexander* the fourth was forced to give, one upon the neck of the other, Forty Bulls in their favour, for condemning of this Book; which though it was burnt by reaſon of their earneſt ſuit, was notwithſtanding afterwards (pray take notice of this) acknowledged and declared innocent by the voice of the whole Conſiſtory. Yet after all this, theſe Furies did ſo beſtir themſelves, that they obtained another Bull, by which the Author of it was prohibited to enter *France*, and the Univerſity of *Sorbonne* to receive him.

F. 'Tis certainly true, what *Alexander* the ſixth did ſay, that it was better to have offended the moſt Potent King in the world, than a *Franciſcan*, or *Dominican* Fryer.

P. And did not *Paul* the Fifth more fear the Monks diſcontent, than that of the republique of *Venice*?

F. Then I ceaſe admiring at our Popes yielding to them ſo freely their demands.

P. The

P. The Popes are very glad to entertain them: For do you imagine the Triple-Crown did not tremble to ſee four or five hundred thouſand Hoods ſtir and grumble? they would make the Pope himſelf to paſs for a Heretick, if he ſhould deny them their demands.

F. Curſed generation! they ought then to be ſmitten by an inviſible hand, and have Books made againſt them without any name to them.

P. All that would ſtill avail nothing, for being very powerful with Soveraigns and Miniſters of State, who are afraid to ſend them back diſcontented, they preſently obtain Orders of Councel, prohibiting all Bookſellers, and Printers, to expoſe to ſale, or publiſh ſuch Books upon pain of Death, as they did the Works of *Mounſieur De Belley:* ſo that thoſe Books, which were as an antidote againſt the corruptions of the times, were prohibited, and durſt not appear ſave in the Cloſet of ſome curious perſon, who only read them in private. Had it not been for

for this, I had cauſed to be Printed, for the diverſion of the publick, a ſmall work which I have made, containing ſix Chapters. The firſt treates of the ſuper-eminencies and prerogatives of the moſt holy Hood; the ſecond of the myſterious differences and proprieties of Cords, Strings, Girdles, and Thongs, be they of Tow, Horſe-hair, Woollen, or Leather; the third of the miraculous priviledges of Socks, Hooks, and Sandals; the fourth of the holy fulneſs of the mumpers-Bag, who work miracles amongſt the people; the fifth of the curious Original of Hooks, Wooden-pegs, and Buckles of Horne, whereof certain orders make uſe as an important help to devotion; and the ſixth of the nobility of ſome Brother-mumper.

F. Yet they ought to have cauſed that ſmall work to have been Printed, which in truth would have been very pleaſant. But what do you underſtand by that nobility of ſome Brother-mumper?

P. By that I mean, that there are certain

certain Fryars, who would perſwade us, that ſuch a one is a Gentleman, that formerly he bore Arms, that he hath had Command in the Army. This is done to the end that fools being prepoſſeſt with this opinion, and admiring this example of Converſion and Submiſſion, may more largely beſtow their Alms; for, ſay they, here's what may well teach us to mortifie our ſelves: Do you behold that Brother who begs and carries the bag, demanding Alms? He is a Gentleman: then the Husband bids the Wife fetch up a pint of the beſt in the Cellar, and empty it into the brothers Bottle, who will pray for them.

F. In good truth you ought to have publiſhed that piece.

P. Yea, but thoſe mumpers—who know all things, and are everywhere, would have ſuppreſſed it before it had come to light; and when they can do no better, they buy, or cauſe to be bought up by their Friends, all the Copies of a Book, and gather them to themſelves, as the *Cordeliers* have done

done of the *Factum of the Nuns of Provence*, in ſuch wiſe, that an Author is fruſtrated of his expectation, and the publique deprived of their pleaſure which they might have received----

F. The meaning then is, that they will continually guard againſt all blows that can be given them.

P. Yes, unleſs you uſe againſt them Libels and Paſquels, as they do at *Rome* againſt the Pope and Cardinals.

F. How ſhould that be done?

P. I would do thus: as ſoon as it ſhould be known that a Monk had played ſome prank, it ſhould immediately be poſted up in ſome of the moſt frequented places. By this means the people going and coming, who ſhould ſee it, would ſpread the ſame quite through the City. Then for example's ſake, I would put in my Paper to be poſted up: "Such a day, ſuch "a father, of ſuch an order, was ſur-"priſed in a bawdy-houſe with a Cur-"tiſan by three good companions, who "having ſeized him, threatned that they "would

" would call the Captain of that quar-
" ter, which obliged this good religious
" perſon, that he might free himſelf out
" of their hands, to preſent them with
" his *Advent* and *Lent*-Money, with all
" he had begged, and all had been ga-
" thered for him at the Church-doors;
" as alſo to pay the Collation, which
" they had ſent for to treat the Monk—
" Such a Father the feſtival day of their
" bleſſed Patriarch, having confeſſed, or
" ſeeming to have confeſſed a Curteſan
" (known to be ſuch a one) at his
" going from thence, returned to the
" Convent; and the wench being gone
" to wait for him at the gate, this
" good Father was ſeen to cauſe her to
" enter the Porters Lodg, who doubt-
" leſs was privy to the deſign, where ſhe
" remained at leaſt five or ſix hours,
" without doubt to fulfil the penance
" which he had enjoyned her.—Such a
" day there was difference in ſuch a Mo-
" naſtery occaſioned by a Maid, whom
" Father *Guardian* had kept for ſome
" days in his Chamber, which being
" diſcovered by the Father *Vicar*, and

" other

"other religious perſons ſwore, they "would make a noiſe, unleſs they "had ſome ſhare in the prize. The "Father *Guardian* could not agree to "it, becauſe the wench had been his "Creature a long time. But at laſt, "to prevent the noiſe and ſcandal, he "quitted her to them, though with "much ado; for he keeps her with the "money, which he gets for the Books "of Devotion he makes; for Maſs, "which good people cauſe him to ſay, "and for the Octaves he Preaches.

F. It would be a moſt excellent way to mortifie that kind of people, to ſtick up ſuch Papers. But what you have juſt now ſaid, do you alledg it for example ſake, or for things really done?—

P. I know the religious perſons, who have been guilty of ſuch things; they are all Reverend *Cordeliers*.——

F. O God!

P. What a good man are you? little elſe daily appears.

F. Truly, Thus Father *Guardian* makes uſe of good means, to keep his

Whore with Books of Devotion, Sermons and Maſſes.

P. He cannot keep her with more holy things.

F. Yea, but he makes a profane uſe of them. Alas, what would good St. *Francis* ſay, if he ſhould again return into this world, and behold ſuch execrable things!

P. What would he ſay, if he ſaw *Cordeliers* take their Hood off their heads, and cover a great Bottle with it, ſinging round about it Bacchanal Songs; if he ſaw them ſtigmatized with no other marks, but ſuch as they give one another; or ſuch as *Cancers* and *Buboes* have left behind them! How would he be ſurpriſed, in caſe he was informed, that Carouſing Monks, after their having given Wenches a Collation in the Church, the doors being ſhut, ſhould throw themſelves upon them, and flea their very Breſts by their exceſſive kiſſing and rubbing them with their great Beards? What would that good Saint ſay, if word was brought him, that a

Capuchin

Capuchin, debauching himſelf in a houſe in the Country, cauſed a dozen ſmall Butter-flies to be tyed to his Beard, and made twenty Capers in that ridiculous condition? What would it be if all the holy Patriarchs did come to keep grand days, each in his order, in caſe they found within the ſmall Caves of their religious perſons, Bawdy-Books, Love-letters, Aſſignation-notes, Sweet-meats, Muſcadine, *Roſa ſolis*, Dice, Cards, Tobacco and Pipes; if they ſaw religious perſons Carowſing a whole night amongſt Pots and Glaſſes, burning out the Candles which their Benefactors had beſtowed upon them at their begging? If they heard them blaſpheme God like Archers, and utter more inſolencies and villanies, than Soldiers boys belonging to an Army would ſpeak? What would it be, in caſe they found ſome, who after their having debauched themſelves for one part of the night, had ſtripped themſelves ſtark-naked, and danced in that manner, in infamous poſtures, which was done in a Monaſtry of the *Bare-*

footed? If they were acquainted, that religious perſons at their coming from Preaching, ſhould have ſhew'd to ſervant-maids their Privy-parts? that Maids who come to them complain, that in their confeſſing them, they put their hands between their Breſts and Thighs. What would St. *Auſtin* ſay, who was afraid to inhabit under the ſame roof with his Siſter, if he found debauched Wenches in their Chambers? If he ſaw ſome of them go publickly to Bawdy-houſes? If he found them armed with Trencher-knives, and ready to cut one anothers throats, as they did two years ſince in a great Convent at *Paris*? What would St. *Dominicus* ſay, if he beheld *Jacobins* wear Holland-ſhirts, Silk-ſtockins, a Chamlet-Coat, with Silver-Galoon, a white Scarf with Golden Fringe, under the habit he gave them? What would St. *Francis* of *Paul*, that good man, not ſay, if he found Piſtols in religious perſons Pockets, and Sword-Blades in their ſticks? If he heard, that in one of their Miſſions, three

three of his did keep and entertain for two months a debauched Wench? If *Minimes* were named to him, who being in a Parlour of Nuns, ſhould have tucked up their Gowns, and for half an hours time danced before them? What would *Helias* ſay, if he found a *Carmelite*, that had broken his Leg by falling into a Well, without a brim, when he was croſſing a garden in the night, intending to go lye with a Woman? [*N. B.* the Author only touches here the moſt common things, and ſuppreſſes ſuch ſtories as would cauſe horrour.] In ſhort, once more, What would that good St. *Francis* ſay, if he ſaw that his Children have moſt ignominiouſly cauſed his Will to be annulled?

F. How, annul his Will?

P. Why, then you know not what it is that good Saint obliged them to by his Will, foreſeeing the evils which idleneſs would bring upon them: he bound them to work, and to live by the labour of their hands; forbidding them to have recourſe to beg-

ging, unleſs their labour was not ſufficient for their maintenance? But they, to whom this clauſe was too burdenſom, cauſed ſentence to be pronounced by *Nich.* 3. and *Gregory* 9. to abſolve them from any obligation of keeping to this Will, as being of no force nor validity.

F. Alas, idle fellows! if ever they come a-begging to my houſe, I ſhall ſend them packing, both their ſelves and their Aſs, to the Will of their Father.

P. Speaking of their Aſs, you put me in mind of the Golden-Aſs of *Apuleius*, to whom this Author cauſed to be pleaſantly rehearſed the begging of certain Prieſts of the Goddeſs of *Syria*. That Aſs then reports, that thoſe people did frequent the Villages, ſhewing the *Effigies* of their Gods, promiſing Country-people, that they ſhould be proſperous and favourable; that in expoſing their Idols, people did offer them in requital Copper and Silver-money, which thoſe mumpers did pocket up very conveniently: beſides

ſides thoſe offerings, there was given them, Wine, Milk, Cheeſe, Wheat, Rye, Herbs, which they did put in Bags and Bottles, brought on purpoſe. All that, ſays that poor Aſs, both Gods, and what they had begged, was laid on my back, and after that theſe Quacks had Forraged whole Countries throughout, I was led home fully laden, and out of breath, to lay up again, the Gods in the Temples, and the booty in the Cellars and Garrets.

F. Laying aſide thoſe Idols, thoſe Aſſes of begging Monks, who might be able to ſay the ſame thing, in caſe they had the gift of the Tongue, as *Balaams* Aſs had; for the Monks who ſweep away all they can in houſes of poor Countrey-people, they beg Wheat, Wine, Eggs, Oyl, Butter, Cheeſe, Bacon, Saſſages, Thread, Linnen, Tow, and put all theſe upon their Aſs.

P. They do not expoſe Idols to ſight, but give Images of their Saints, of St. *Francis*, St. *Antonio of Padua*, St. *Dominicus*, St. *Auſtin*, St. *Nicholas*,

of our Lady of mount *Carmel*, of Lights, of the Roſary of Angels, of Grace, of Joy, of Conſent, of good Help, of good Hope, of good Rancounter, of good News, of good Delivery, of Comfort, of Slavery, of good Carriage, of Piety, and of our Lady of the ſeven Pains. Beſides, they give them *Agnus dei's*, Goſpels, names of Jeſus in red letters, which they ſay cures the ague.

F. What a trade's here?

P. All this is nothing: there was one, who after the Canonizing of St. *Francis* of *Sales*, ſeeing that the people had ſome devotion for that Saint, run through the Villages, expoſing to view that Saints reliques, as he pretended, in a ſmall Caſquet covered with Taffety, which they did preſent to young women to be kiſſed; receiving with a great deal of devotion the money which they gave them to ſay Maſſes, although his rule did forbid the taking of any; but he alledged, that in this caſe it was permitted him. By miſhap he went to ſell his Balſam in a ſmall City, where there was a wiſe

Curate

Curate, who demanded of him his Atteſtation, Approbation, and Warrant from the Biſhop, without which it is a crime to produce ſuch things. But he having no Paſs-port, and finding himſelf threatned to be had before the Prelate, ſhut himſelf up with his bones and booty in his Convent.

F. He may be gone with his Reliques elſewhere.

P. You may believe it; this is their manner of way.

F. But you acquaint me not who is this Carrier abroad of reliques?

P. He is of thoſe who would be ſtricter than the ſtricteſt obſervers of St. *Francis*, who profeſs his rule *ad litteram*, as they ſay, and who in the caſe of a Monks perfection, bear him up at leaſt half a foot beyond the *Capuchins*.

F. 'Tis then a *Recollett*.

P. Tu dixiſti, you have ſaid it.

F. O the Shirks, the Mountebanks! it was a hard thing for me to believe what lately a Gentleman of *Dauphine* was

was telling me concerning thoſe people; but I now believe it. He acquainted me that two *Recolletts*, begging in his Neighbour-hood, went to take their Lodging in a good Citizens houſe, who did commonly receive them, and made them ſup with two good fellows of his Friends, who were alſo at his houſe; who ſeeing theſe two Monks of a good humour, made them drink heartily. After ſupper, theſe two Lay-men would ſmoak, and theſe two religious perſons joyned with them, and ſmoaked alſo; then they began to drink again, afterwards to dance, and my religious perſons did the like. In fine, they did ſo debauch themſelves, that they took off their hoods, and put on other Cloathes, and ſo went in company with thoſe Lay-men, to paſs the reſt of the night in drinking in an Ale-houſe, to ſmoak, dance, and kiſs the Maids.

P. By that means they obſerve very well the rule *ad litteram*; but ſeeing we are diſcourſing concerning thoſe people, I will impart unto you ſomething remarkable, which *Alcippus*, whom you know

know very well, did the laſt winter: he perceived two going out of their Convent on a ſnowy day, each having his ſtaff, and a certain Rocket, which they put over their Coats: being ſurpriſed to ſee ſuch people go abroad in ſuch bad weather, and in a travelling habit, he had a mind to know what would become of them; therefore he followed them, and as they paſſed through the ſtreets, women cryed out, Alas, where go thoſe poor Fathers this weather! he ſtill following them by his eye, he ſaw them enter a Widows houſe and within a minute after the Maid goes out with a Flaggon, and a Napkin, to a Neighbouring-Cooks for ſome Wine and a Pye.

F. Without doubt they did make that woman believe that they came out of the Countrey, and that they were almoſt ſtarved for hunger and cold.

P. 'Tis likely ſo: they continued there about an hour, and having gone forth, they fetched a great Circuit, and returning by another way, other women ſaid the ſame; O do you ſee thoſe good

good Fathers? Whence can they come this bad weather? Alas, how much do they endure to gain Paradiſe! without doubt they come from ſeeing ſome ſick perſon in the Countrey. *Jeſu Maria*, how much they endure! My Blades having accompliſhed this fair journey, went to ſecure themſelves in their Convent.

F. What ſort of Pilgrims were theſe?

P. 'Tis no hard matter to judg, that this was done for two Ends, the one to go juncket at that Womans houſe; the other to cauſe the people believe, that they ſuffer very much; that they are expoſed to many hardſhips, inſomuch that they paſſing the next day by the ſame ways to beg, find people well-diſpoſed to fill up their Bottle and their Bag.

F. O Raſcals! Do you not believe that the *Capuchins* do as much?

P. Are they not Monks as well as the *Recolletts*? Do you think they want dexterity and craft more than the other?

F. Thoſe *Capuchins* are good.

P. Ha,

P. Ha, ha, They are the quinteſcence of the four ſorts of *Mendicants*, the moſt famous Univerſity of Begging in the Chriſtian World, the moſt famous Univerſity of Knavery that we have, which produces Maſters in the art of Idling, Batchelors in the uſe of Funnels and Bottles, Doctors of Begging, and Profeſſours of the Bag.

F. They are viſiters of Caſtles, and make long Stations in noble-mens houſes.

P. Great *Zealots* of the Croſs, of Mortification, of Poverty, the inconvenience whereof they very little feel, being the beſt accommodated *Mendicants* in the whole Monaſtical order. Have you ever obſerv'd the tales they tell to great fools and young women? Whom they acquaint, that oftentimes at the ringing of the Bell to meals, they find nothing but a meſs of Pottage; but grace being ſaid, the Bell at the gate is heard to Ring; where the Porter going to open, finds Bread and Bottles of Wine, which is ſent by ſome good ſoul, without which they

they muſt have been fain to have dined with a meſs of Broth; but that God will not have thoſe who throw themſelves upon his Providence to ſtarve.

F. I have notwithſtanding had very good chear with them. I was invited to their Convent by one of the Lords of the Order, who treated me moſt excellently well. As ſoon as he had me within, he introduced me to the Guardian, and to another of the chief. Sir, ſays he, here is one of our Friends, whom we ought not to miſtruſt; he receives us at his houſe when we go thither, and did us the honour two years ſince to Preach here; and it is very reaſonable we ſhould treat him. Mum for that, ſays the Father *Guardian*; but how ſhall we do? We muſt, ſaid he who had invited me, ſend Brother *Lewis* with the Brother Gardiner to carry a Colliflower to the Lieutenant-General, and they will acquaint him that we have with us one of our Benefactors, who is come to ſee us as he paſt by, whom we deſire to treat with a Bottle of good Wine: from

from thence they will go to the Lady his Mother, who is devoted to your Reverence; ſhe will make a Pye, or a Cake, in caſe ſhe be alſo acquainted, we have this Friend here. The Hoſteſs of the Golden-Croſs, who is a good Friend to Father *Ralph*, will, 'tis likely, ſend us a Woodcock or two, or a fat Capon, and, if your Reverence like it, a bit of Veal may be taken up at the Kings Attorneys Butchers, according to the leave he hath given us, which we will ſend to be baked at Mrs. *Fluries*. Father *Guardian*, having given theſe orders, in leſs than two hours time comes twice as much as meat as was required. The Lieutenant ſends ſix pints of moſt excellent Wine, the Hoſteſs at the Golden-Croſs two Woodcocks, Father *Guardians* devout Lady, beſides a Pye of Potatoes, ſent Cakes, Biskets and Mackroons, and Mrs. *Fluries* added a large Liveret to a Loin of Veal, which was taken up at the Butchers.

P. You had wherewithal to make merry.

F. And

F. And ſo we did.

P. You have named one Father *Ralph*: I knew in *Averna* one of that name, whoſe Beads, as he ſaid, had the vertue to cauſe barren women prove with Child. So that there was no barren women in any place, where that Father had been, but were adviſed to make uſe of Father *Ralph*'s Beads.

F. I know not if he be the ſame, they have amongſt them ſeveral of that name; but ſeeing we are talking of the *Capuchins*, I would fain know why thoſe ſame, and the *Barefooted Auguſtins* wear thoſe great Hoods like an Hypocras-bag.

P. I'le tell you then: as that Bag ſerves to refine and rectifie Liquors, ſeparating the pure from the impure; ſo thoſe people have purified and rectified St. *Francis*'s and St. *Auſtins* Order, and having filtered as it were thoſe two Orders, in memory thereof they carry the figure of the Bag on their heads.

P. You have at this time paid me; you

all your arrears: but what do you ſay of their great Beards?

P. I ſay, they are at preſent what they were formerly, the ſacred Forreſts in the midſt whereof the Gods had their Oracles; that their hair are pretious excrements, and are as many ſmall threds, wherewith *Cupid* chains Ladys hearts.

F. You have again ſatisfied me this time, I would fain make love to thoſe Beards.

P. What, to thoſe Beards? You never ſaw any thing ſo gallant; upon my faith I jeſt not, but ſpeak in good earneſt.

F. Yea, with this ridiculous garb and theſe naked feet.

P. Alas, ſo far is it from being a hinderance, that I will make it appear to you, it doth promote their paſſion. Firſt, Women have extravagant and irregular appetites, which is the occaſion that they fancy thoſe *Satyres*. Secondly, When they are in love, they have great care to keep their arms and their feet white, to make

that curious Sex greedy to pry very far in them, whereby they affect deeply their ſight and imagination, which being gained, I give you leave to judg whether the reſt make any reſiſtance.

F. What you ſay in this, is very likely.

P. Therefore on this ſubject, I will make you laugh at an adventure, which befel a friend of mine at *Lyons*, whither he went laſt winter about ſome affairs. He lodged at a Widows houſe infatuated by thoſe hooded fellows; and he told me, that upon a *Sunday* after dinner, having kept himſelf in his Chamber a writing till two of the Clock, and intending to ſeal his Letters, there being no Maid to bring him a Candle; the Miſtris having ſent her to obtain pardons from the *Carmelites*, he went to the Kitchin to light his Wax-Candle, where he found his Landlady roſting two Woodcocks and two Partridges. The man ſeeing this fine preparation, ſaid to the Woman, Madam, what is the meaning of this?

do

do you make a Wedding to day? no, ſays ſhe, it is for ſome Gentlemen, who are playing at our Neighbours, that have prayed me to let theſe be roaſted here, becauſe their Jack is broke: he returning to his Chamber, ſaw upon the ſtairs two *Barefooted Auſtin*-Fryers, to whom immediately the Landlady did open the door. This cauſed him to defer ſealing his Letters, to ſee the reſult of things: in the interim while the Landlady was ſhowing them to a Chamber, he returns into the kitchin, and ſlips into a Chamber joyning to that which they were gone into, and which was only parted with a Wainſcot-partition: by good-luck there was in that room a Table covered with a Carpet, which reach'd down to the feet of it: there my man hides himſelf, where he over-heard pleaſant things.

F. This is worth a great deal of Money.

P. The Landlady then having conducted thoſe two black *Capuchines* into the other room, told them, that

Mrs. *Jane* would come immediately, that in the mean while ſhe muſt needs make a ſtep into the Kitchin: then he heard one of thoſe *Auguſtins* ask the other for his Comb, and without doubt it was to Comb his Beard. It was no ſooner done, but Mrs. *Jane* came in: This Father which had ſpoke before, told her, You are moſt heartily welcom, you have delivered me from a great pain, I did even tremble for fear leſt you ſhould not come at all. I did not intend to fail you, replys Mrs. *Jane*; I have ſent my Maid to hear the *Carmelites*, who are people which keep them long, and told her that I went to *Urſula's*: you are, ſaid the Father, the moſt obliging and moſt lovely perſon in the world: Well, well, ſaid Mrs. *Jane*, let us bar complements at this time: O what a warm hand is here, ſays the Father? Ah, do but mind the fervour of my ſoul: you are a great kiſſer, ſaith Mrs. *Jane*, what a white arm is that? not ſo white as that fair breſt, replys the *Auguſtin*.

F. And

F. And what did his companion do in the mean while?

P. You ask me the ſame queſtion, which I did that Friend, he went preſently, ſaid he to me, to the Landlady, who ſaid, O how plump they are! *Jeſus*, and how white too! (without doubt he did ſhew her his legs). After this the Roaſt-meat being ſet upon the Table, come ſay they, we muſt diſpatch; here, ſhall us waſh? I love mightily that good Father *N.* ſays the Landlady, he hath helped to Cook the meat: ſee how his ſleeves are tuck'd up, he hath reaſon to ſhew his naked arms, for upon my faith, they are very white: I had rather ſee that white skin, than all the ſmall Goſlings of our Town: you would not think, added ſhe, that one of our boarders came into the Kitchin whilſt I was turning the ſpit, whom I fob'd off with a pretence, that it was for ſome Gentlemen who were playing at one of our She-neighbours, who had brought it me here to Roaſt, becauſe her Jack was broke; he ſwallow'd the

Gudgeon preſently, and ſo went up to his Chamber again.

F. I ſhould not have been able to have forborn laughing, had I been hid in the ſame place where your friend was.

P. Why, he was very near ſpoiling all (as he told me), and was forced to go from under the Table, not being able to contain from laughing any longer; beſides, he was in haſte to carry his Letter to the Poſt-houſe, and had it not been for that, he had heard the end of the Comedy.

F. Certainly he heard enough: but who'd have thought ſo much of theſe *Turlupins?*

P. Why do you give them that name?

F. It is in deriſion.

P. You have hit better than you thought for: Do you know what *Turlupin* means? They were a ſort of Hereticks, who ſaid we ought not to be aſhamed to ſhew thoſe members which nature had given us: ſo that you

you have nick'd the right name for 'em exactly.

F. I am glad of it: I will henceforward call all *Barefooted Monks* by no other name than *Turlupines*.

P. You may call them *Nudipedales*, who were another ſort of Hereticks, that, as St. *Auſtin* tells us, were perſwaded, that perfection only conſiſted in going bare-footed

F. The word *Turlupins* pleaſes me better than that of *Nudipedales*, and therefore I will keep to that: but is it not a horrible thing then, that thoſe *Turlupines* ſhould draw on women to ſin by marks of penitence? This nakedneſs is againſt common ſhame and honeſty, one ought to oblige thoſe people to have their arms and legs covered.

P. Something muſt be permitted them to comfort themſelves againſt that vexation which their great Beard cauſes, ſpecially when it begins to look grayiſh.

F. I believe that Beard of theirs is very troubleſom to them.

P. You cannot imagine how much they are tormented about it, and with what jealouſie they look upon other *Monks* which are ſhaved. Theſe fools ſpend whole hours to pluck out gray-hairs, to root out thoſe fore-runners of age, to black their Beards: and when they are with their women, they will tell them that they are but five and thirty years of age, that the great Auſterities, and continual Macerations, and inconveniencies of a religious life, make them grow white before their time. What do you think, ſay they? How extremely do theſe waſte the body, and ſhorten a mans days?

F. Subtle Foxes!

P. They are certainly Foxes, but ſuch as *Sampſon* let looſe into the *Philiſtines* Corn, which had fire-brands at their tails.

F. Ah truly, the compariſon is not amiſs, you always make ſome ſcurvy application of Scriptures; but yet at laſt ſay what you can, they are not all of an amorous complexion, nor do

do they all take pains to pluck hairs out of their Beards.

P. Thoſe that are not tainted with that folly, look upon themſelves to be States-men, and ſet up for Directors and Councellors, wherein their Beards is a mighty help to them; for although it be not a certain ſign of Wiſdom, the ſeat of that virtue being in the brain, and not in the chin; yet the ſpirit of man, as knowing as it is, ſuffers it ſelf to be cheated by thoſe fooliſh appearances. Hence it is that a Magiſtrate will appear to us more majeſtick in his Robes, a Prelate more awful in his pontifical habit, and ſo likewiſe a Monk more wiſe and venerable with a long Beard. Thoſe therefore amongſt them, who are more inclined to ambition than love, apply themſelves to make higher Conqueſts, and to govern the minds of great ones. They inſinuate themſelves into their houſes by their addreſſes, and keep themſelves there by flattery, and by that falſe ſign of honeſty which hangs at their chin: as in appearance

pearance they profeſs they have quitted all pretenſions and intereſts upon the face of the earth, and that they have abſolutely devoted themſelves to God, and to the ſtudy of Wiſdom; their flattery is therefore ſo much the more dangerous, and of greater efficacy; for a perſon of Quality, were he the greateſt fool upon earth, cannot forbear having a high eſteem of his perſon, ſeeing himſelf ſo extoll'd by people, he believes to have a right in the ſharing of glory: and thus he will take for his own merit, the ſubmiſſions and venerations that thoſe Loobies give only to his Authority, or to his great Eſtate.

F. In this you ſay nothing but what may be affirmed of all Monks.

P. I own it, for all generally do uſe ſubtilty and flattery; but you muſt agree with me, that great Beards cauſing religious perſons to appear more venerable, and ſerving them as it were for Letters of Recommendation, thoſe who are endued with that prerogative, have a marvelous ad-

advantage over the other; for if all them have the knack to inſinuate and root themſelves in the minds and houſes of great ones, it may be ſaid of thoſe that they do there eſtabliſh themſelves highly and profoundly in length and breadth, according to all the dimenſions of their Beards.

F. Yea very well, *&c.* I was formerly Chaplain to an old *Don*, who had been in the Wars, and there having got vaſt riches, he left off all buſineſs to ſpend the remainder of his days in Tranquillity, and at eaſe; he commonly kept himſelf in a fair houſe, which he had two Leagues off *Paris*, where he was very often viſited by religious perſons: he did receive them all with great kindneſs, taking a world of delight and ſatisfaction in their company; alſo thoſe people did extremely well act their parts in all the viſits they gave him.

P. 'Tis that wherein they cannot err, they know a man before ever they have ſeen him, they know the qualities of his body and mind, what his

his ability is, and which are his blind ſides; they ſee that in the memoirs they find within the Convent, where perſons of Quality, with whom they have ſome concerns, or at leaſt will pretend it, are deſcribed to the life, from head to foot; ſo that they are only to conform their ſteps and movements according to thoſe rules; therefore being provided with theſe advices, they take for fundamental maxims, never to loſe the ſight, the humour and inclinations of the party with whom they have to do, always to be with them, and to calculate all their diſcourſes and motions to the meridian of their tempers. By this means they ſeize on a mans mind at the firſt ſally, and as I may ſo ſpeak, make him a Proſelite to them by a crafty Countermine. But this is not the ſole advantage which they have, for as Monks make it much their buſineſs to travel up and down almoſt all Countries, and ſo conſequently can't but meet with ſeveral perſons, who have either ſeen *Italy* or *Spain*,

or

or elſe a great part of *France*, thoſe things they have taken notice of, are of a moſt ſingular help and ſervice to them, and that makes them to be very pleaſant and charming in their Converſations: moreover, they are acquainted with many excellent Recipes, even for moſt ſort of diſtempers; for you muſt know, all Monks are Phyſitians, they underſtand Buildings, Gardens, Trees, Flowers, Fountains; nay they alſo make Preſents of ſeeds from Foreign Countries, which cauſes them to get many a good meals meat. All this joyned to a great ſtock of confidence and flattery, makes them to be received everywhere, ſo that indeed no door is ſhut againſt them, nay not ſo much as the Cloſet.

F. It is true: but if they have the good luck to meet with any perſon of Quality that will let them govern them, I warrant you they know to a hairs-breadth how to make a mouth of him.

P. 'Tis what I was juſt a-going to acquaint you with, O, it is Nuts and Sack

Sack to them, when they have got ſo far. When I was a Preacher at *Thaloufe*, will one ſay, I had all the chief members of Parliament for my particular good friends. I cauſed a ſuit-in-law to be recovered for a Gentleman of *Languedock*, and Son to one of our Benefactors, where the concern was above 6000 Livres *per annum*; although his Adverſary was one of the eminenteſt in all the Province, never was any buſineſs carried on with greater vehemence againſt one by an oppoſite party, than that was; but notwithſtanding I got the better for him, by the influence I had over my friends on the bench. When e're I happen to go to that good Gentlemans, he embraces me, falls about my neck and kiſſes me, and calls me his Protector, his Tutelar Angel, his Saviour, which makes me to ſhun as much as I can going to his houſe, becauſe when I once am there, he'l hardly ever let me get away from him again. Another of them peradventure will ſay, That all the two years that he hath liv'd

at

at *Provence*, a Coach was continually at the door of the *Convent*, either from the *Kings* Lieutenant, or from Monſieur the Intendent, to have him thither; that there was ſuch ſtriving for his company, that he could not be at one perſons houſe, without giving jealouſie to another; and it was that only conſideration which cauſed him to leave that Countrey, in the which he could not enjoy a moments retirement to himſelf; that he daily receives the moſt obliging Letters in the world, to invite him to a return, that he muſt of neceſſity feign an indipoſition to defend himſelf from their extreme civilities; and that he very much fears, leſt thoſe perſons, who are of moſt Authority there, will obtain from the General an expreſs order to command his return.

F. About ſix Months ſince I had one of them at my houſe, juſt in the ſame condition: 'twas a *Tierſair*, endowed with a moſt lovely Bread; he came from *Paris*, where he had dwelt a year, having been ſent thither about

ſome

ſome affairs concerning his Province: he acquainted me, that his imploy having cauſed him to be known to a great many of the Grandees at Court, he had had the happineſs to make them all his Friends; that he had brought from *Rome*, from whence he came before his going to *Paris*, Beads and very rare Meddals, which he had preſented to Princeſſes, Dutcheſſes, and Marchioneſſes; that thoſe ſmall trifles had procured him a very great acceſs, and familiarity amongſt them. That there came none to hear him Preach, being at *Paris*, but ſuch as kept a ruſtling in their Velvets and Brocards; and that he ſpent all the afternoon in *Alcoves*, and with the Ladies, ſitting down by them upon their beds. He further told me, that notwithſtanding the multitude of buſineſſes which he had, and the frequent viſits he was fain to make; yet he could not defend himſelf from Preaching ten or twelve times, being ſo extremely ſolicited thereunto by perſons of the higheſt Quality, who did

did, as it were, drag him into the Pulpit, that he had Preach'd at St. *Germans* of *Auxerois*, at St. *Enſtas*, at *Notradama*, at St. *Andre* Deans, at St. *Nicholas* in the Fields, at St. *Severin*, at the *Valdegrace*, at the *Carmelites*, *Filleſdieu*, at the *Fevillantines*, *Urſulines*, and at the *Maquelonets*.

P. Ha! here was good ſtore of Preaching indeed. You ſhould have asked him if he had not been mightily urged to Preach, during *Lent*.

F. I did not omit it: he told me he had been offered three Pulpits, and that he could not accept of one for a certain reaſon, which he then told me: as I remember it was, becauſe he was to be at the general Chapter, which was to be held the *Lent* enſuing.

P. Believe him!

F. Preaching is one of the moſt extravagant tranſports that theſe Monks have.

P. Yes indeed, I think 'tis the greateſt of all: they will ſeverely baldernoe you in their Sermons at *Lent*, *Advent*,

the *Octaves*, with their deſigns, ideas, thoughts, diviſions; with their firſt, and ſecond, and third points, and it ſhall pleaſe you. O! you will not find one that hath not Preached before a Parliament: and is not this to fall from heaven, will they ſay to you, after that they have Preach'd before a Parliament at *Burdeaux*, and at *Grenoble*, to come and take up with a diminutive Pariſh? to Preach to pittiful ink-ſops, pettifoggers, and rake ſcum-notaries? But yet, as debaſing as it is, it is an employment which I have voluntarily courted, and I will ſtrive to lower my ſelf, even to their reaches, and to accommodate my ſelf according to their capacity. I will retrench from my Sermons, whatever is eloquent, refined, and raiſed, that ſo I may not caſt pearls before ſwine; I will utter only the moſt Moral, and the moſt Palpable truths; I can do that playing, and with the greateſt eaſe and refreſhing to me imaginable; thereby I ſhall be diſpenſed withal, from riſing at mid-night, and going

to

to the quire at other hours.

F. Juſt ſo they ſpeak.

P. But as to your old Gentleman, whoſe Chaplain you were, you began to ſpeak ſomething of him, and afterwards let the diſcourſe fall again.

F. Have we not left him in good hands, having left him in the hands of Monks?

P. You ſay very right. But what, was he alone? had he neither Wife nor Children?

F. He had a Wife exceſſively old, but no Children.

P. Oh! I do not marvel at their keeping ſo cloſe to him; theſe vultures ſmelt their prey, but orders were moſt received there?

F. Above all other were the *Jacobins*, *Capuchins*, *Carmelites*, and *Barefooted Auſtins*.

P. Four great Satchelly Evangeliſts, what a battery there was of Hoods, two round, and two pointed, againſt two Cripples?

F. Thoſe good people are always viſited by one of the four, and ſome-

times by all four at a time.

P. That is to ſay, that your old Blade was ſurrounded by thoſe four ſorts of Animals, who obſerved him well-near as narrowly as he of the *Revelations*, who was inveſted by four *Beaſts*, that had eyes before and behind, *in circuitu ſedis quatuor animalia plena oculis ante & retro.* Round about the Throne were four Beaſts full of eyes before and behind.

F. That paſſage pretty well explains the thing, were it not that our good man did not look on thoſe Creatures as *Beaſts*, but like unto *Angels.*

P. But then we muſt ſay, that they were the four *Angels* which were ſpoken of in the ſame *Revelations*, who only imploy themſelves to hurt both Sea and Land, *Quatuor Angeli quibus datum eſt nocere terræ & mari.*

F. Theſe did not ſeem to intend any hurt to that houſe, nay quite the contrary, to procure it all kind of advantages, and ſpiritual bleſſings; they were continually Preaching to them con-

concerning the ſhortneſs of this life, of the Contempt we ought to have of theſe earthly, vain, and periſhable goods; of the abſolute neceſſity of minding our eternal ſalvation; on the uncertainty of the hour of death; on the need that Chriſtians have to be helped by Prayers in this dangerous paſſage; that it was then that Satan did redouble his ſtrength to deſtroy ſouls.

P. Ah! good Apoſtles: and why thus the Angels of darkneſs appear, juſt like the Angels of light. But pray Sir, go on if you pleaſe.

F. That their ſuffrages were very neceſſary to thoſe that were ready to dye, that there were no oblations more acceptable to God, than the ſacrifice of the Maſs; that a man ought with his eſtate to lay up for himſelf a treaſure in the other world; that relations, when they once come to inherit another perſons fortune, do take no care to make any Prayers to God for them; that they forget the memory of them with the ſound of the

Bells; that *David* had very well foreſeen that ingratitude, when he ſaid, *Periit memoria eorum cum ſonitu*, their memory periſheth with the ſound.

P. Do not you perceive ſomewhat in this, Comrade?

F. Yes, that ſo ſuch a neceſſary ſuccour might not be made to depend only on the will of the heirs, there was no better way in the world could be thought on, than this of inventing a good number of Maſſes to be mumbled over; that the departed were very much relieved, and comforted by Communities that are compos'd of a good many religious perſons; that as ſoon as any Benefactor was dead, notice ſhould be given to all the *Convents* of one order, and that Maſſes ſhould be ſaid for him all over *Chriſtendom.*

P. Good now! and was this their prattle?

F. Theſe were the ordinary diſcourſes wherewith they did trouble the ears of thoſe good people. In ſhort,

ſhort, thoſe four orders did preſent themſelves like a Chariot with four wheels, to lead them to *Paradiſe:* the *Jacobins* had inrowled themſelves in the fraternity of St. *Roſair*, the *Carmelites* in that of *Scapulary*, the *Capuchins* had given themſelves Letters of filiation, and the *Auguſtins* the girdle of their glorious *Patriarch.* Every one of theſe orders was welcome for ſome particular reaſon or other; the *Jacobins* were conſidered for the ſake of St. *Dominicus*, whoſe name Monſieur was off. The Lady did love the *Capuchins* for the ſake of St. *Francis* of *Aſſize*; becauſe ſhe was eaſed of a pain in the reins, when ever ſhe did ſit down.

P. That was mighty lucky.

F. The *Carmelites* were reverenced as Brothers of the *Virgin*, and the *Auguſtines* were very much in eſteem, becauſe of the great miracles, which were reported to be wrought by Father *Barnard* of their order (for that reaſon ſurnamed Father of miracles) at *Lyons* in their Church of the *Ruſſet-Croſs.*

P. Ay indeed, these are four reasons which ought to render the said four orders very recommendable.

F. The great *Augustins* had formerly been in favour, but they were out-done by the *Barefooted* ones, at whose hands the Lady had received St. *Austins* girdle, which did put the other into so much wrath, that they would come thither no more.

P. A great *Augustin* to invite *Madam* to take the Girdle of St. *Austin*, one day begun to speak (*mirabilia*) wonders of that girdle, and of the Arch-brother-hood thereof erected among them.

F. I shall be very glad to hear what he did say of that noble Thong.

P. *The three Laws* (says he) *that of Nature, the written Law, and the Law of Grace have enjoyed the use of the Leather-girdle: for the first we have nothing expreſt, but 'tis most probable that our forefathers being clad with skins, as it is said in* Genesis, *Fecit Dominus Adæ & Uxori ejus Tunicas Pelliceas. God Almighty making to our Father* Adam,

Adam, *and to his wife Coats of skins, they were to wear a girdle of the ſame ſtuff: as for the written law, it is not permitted us to revoke it, in doubt whether the Prophet Elias did not wear it upon his reins. See the ſixth Book of* Kings, Chap. 1. *which ſays of* Elias, *Vir piloſus & zona pellicea accinctus Renibus.*

F. He derived this Thong from a great antiquity.

P. *Nay much leſs of St.* John *the Baptiſt, in the Law of Grace, triumphing in the deſart of worldly delicacies, who had his body covered with a prickly-coat, woven with Camels hair, and his Reins girded with a Leather-girdle. Johannes habebat veſtimentum de pilis Camelorum, & zonam pelliceam circa lumbos ſuos.*

F. Had not he ſo much wit in his brains, as to ſay that St. *John* had been an *Auguſtin?*

P. *Many have thought* (ſaid he further) *that the girdle of the Apoſtles, St.* Peter, *and St.* Paul *was of Leather,* &c. *But who ſhould be able to ſee that the bleſſed Virgin, that Queen of heaven*

ven and earth, that Empreſs over men and angels, hath vouchſafed to honour the Leather-girdle, by the holy and ſacred incircling of her Virgin-body, wearing it about her Reins? would it not be to exalt and raiſe the honour, nobleneſs, and dignity of this girdle, to the height and extremity of its greatneſs? Paulinus Bergomenſis, and the Reverend Father Brother *Auſtin* of *Tolentine*. The Lady being afraid of thoſe Citations, which this Father was going to huddle over to her, very fairly told him, that ſhe had had about her that bleſſed girdle above this twelve month: and who gave it you, replyed the *Auguſtins*, ſeeing that his Cake was like to prove dough: it was, ſaith ſhe, the Reverend, Reformed *Auguſtin*-Fathers. There are no other reformed *Auguſtins* than we, replies briskly this *Monk*; I mean the little Fathers, ſays the Lady: they are very little Fathers in compariſon of us, replies again the *Auguſtin*, and know, Madam, that we are the true reformed *Auguſtins*: it doth not belong to the

Bare-

Barefooted ones to give the girdle of St. *Auſtin*, for that belongs only to us. Are they not of St. *Auſtins* order, ſaith the Lady to him again? no, they are not, replyed the *Auguſtins*. Thereupon happened to come in a *Barefooted Auguſtin*, juſt as if *God* had ſent him thither directly on purpoſe; which made the poor Lady preſently to cry out, Father, you are come very fortunately, to defend your own cauſe. This Father here ſays, that it doth not belong to you to give St. *Auſtins* girdle; and why not, ſaith the *Barefooted*-Monk? are we not *Fryers* of St. *Auſtins* order? no, you are not, ſaith the other, *Our Father St. Auſtin by his writing, confeſſes himſelf, and owns that being a Monk, he was not Barefooted, neither could he endure it, although living in a hot Climate, as Affrica was.* See here his own words in his firſt Sermon of the Apoſtles, *Chap.* 6. where he ſays, *Calceamenta quibus utimur, coria mortuorum ſunt nobis tegmina pedum. The ſhooes which we uſe are made of the skins of dead beaſts,*

beaſts, and ſerve for coverings to our feet. This is for the going ſhooed, and for the great ſleeves, *the Bull of* Alexander *the fourth is formal, which ſaith, Ut Priores univerſi, ac ſinguli fratres ordine* Auguſtini *antiquis veſtibus ſuis contenti maneant, largas & protenſas manicas, deſuper cucullos deferant, & per amplas corrigias patenter omnibus apparentes,* &c. *That is to ſay, that all the Priors, and all the religious perſons of the order of St.* Auſtin, *ſhould be cloathed with their antient cloathes, wearing broad and long ſleeves, whence it follows* (which he added) *that there are no other beſides the* Auguſtins *wearing ſhooes and ſtockings, and with great ſleeves, who follow the true inſtitution of St.* Auſtin, *and who are his true religious perſons.*

F. What could the *Barefooted* ones anſwer againſt ſuch concluding reaſons for going with ſhooes on, and for the ſleeves too? As for my part, I ſhould have adjudged the girdle for thoſe who wear ſhooes, and not to the *Barefooted.*

P. The

P. The little Father knew very well how to ward off the blow; he ſaid that the true Monks of St. *Auſtins* order ought not ſo much to tye themſelves to his habit, to his wearing of ſhooes, and to his ſleeves, as to his vertues; and that thoſe were his true Children, who were religious obſervers of him in goodneſs, rather than in exterior things, which contributed nothing to perfection. This hypocritical and ſpecious anſwer did ſo much pleaſe the old Gentleman and his Lady, that the other, whatever he alledged, could not be heard; ſo that he went away highly incenſed, leaving to his enemy the field free and open.

F. So then, the controverſie was decided in favour of the little *Auguſtins* as to the diſtribution of the girdle

P. Yes, this affair was diſpatched; but the reformed *Monk* knew much better how to gird it about the good old Ladies waſte, aſſuring her, that it had been ſent by Reverend Fathe

Barnard (called the Father of Miracles), who had bleſſed it, and cauſed it to touch all their reliques of the *Ruſſet-croſs.*

F. But was their no jealouſies amongſt the four orders that remained in favour?

P. Yes, you may eaſily imagine it: as much, becauſe they did all make their viſits to one and the ſame end, as becauſe every one of them did cry up his own order above all the reſt.

F. Well, but what did thoſe juglers ſay then?

P. The *Carmelites* did attribute to themſelves the right of elderſhip above all the others, ſaying, That they were from the time of the written law, before the *Advent* of the *Meſſiah*, that they were deſcended from *Elias*, that their orders were before all the reſt; *That he was the fountain of* Elias, *running down from mount* Carmel, *and having been inſtituted by* Elias, *had been renewed by* Elizeus, *and other children of the Prophets: as alſo by the great forerunner of the Goſpel of Chriſt Jeſus,*

St.

St. John, *who had been ſuperiour of the Carmelites order.*

F. That obſervation is very pretty. I never heard before that St. *John* had been a *Carmelite*; neither can I believe it yet, for St. *Luke* ſays, he never drank any Wine.

P. That it was he, who reſtored and renewed it in the new-law, that their order was to endure to the end of the world, to oppoſe his founder Elias *to Antichriſt; that they had been diſpenſed by* Honoricus *the fourth, from the juriſdiction of Princes and Biſhops*; that they were the Brothers of the Virgin, that there were three years of indulgence for thoſe who ſhould call them by that name. The *Jacobins* did brag of their rooting out the *Albigenſes*, to have been made great Maſters of the *Holy Palace*, to depend only upon the *Pope*; to have the right and preheminence of Preaching in all Pulpits, without the *Biſhops* conſent; to have the priviledg, that noble-men and their Ladies ſhould come, and be confeſſed before them, and

and to no other, that they had power of adminiſtring the Sacraments, where-ever they thought fit: to conclude, that they were exempted from all manner of *Eccleſiaſtical cenſures.*

F. What a deal was here!

P. The *Capuchins* lifted up their voice like a Trumpet, and vapour'd, that in St. *Francis*'s order had been 6 *Emperours*, 40 *Kings*, 15 *Princes*, 66 *Dukes*, 60 *Marqueſſes*, 117 *Earls*, 465 *Kings Sons*, or *Emperours*, 6 *Popes*, 57 *Cardinals*, 12 *Patriarchs*, 128 *Arch-Biſhops*, 590 *Biſhops*, 920 *Martyrs*, and 57 *Canoniſed Saints.*

F. And of what did the *Barefooted Auguſtins* boaſt, I pray now?

P. Thoſe black *Turlupins?* why, they call'd themſelves the Profeſſors of the *Hermetick*-life, which they made to appear by the length of their Beards, and by the nakedneſs of their feet; the legittimate Children of St. *Auſtin*, his not only pretended, but truly reformed Monks: they did alſo diſplay all their portentous miracles, which they daily performed in their Church

of

of our Lady of *Laſier* in *Dauphine.*

F. But what miracles were they, that they did ſo much then brag of? Let me hear of ſome, if you can remember any.

P. One day the Phyſician being come about ſome indiſpoſition of our good old Lady, one of theſe *Auguſtins* which were there, acquainted us with a miracle newly wrought upon a young maiden, named *Joane Mole*, which had been condemned to be hang'd at *Valentia*, for having thrown her Child into a River. This *Auguſtin* acquainted me then, that a *Capuchin*-Fryer, named (if I forget not) Father *Marcelin* of *Montel*, having been appointed to accompany this unfortunate woman to the place of execution, did make a vow to go and ſay Maſs, and give thanks in the *Oſier*-Chappel, to the *holy Virgin*, in caſe ſhe did deliver this maiden from this infamous death The which vow being renewed by the *Capuchin* at the ſight of the Gibbet, the ſucceſs proved thus, That after execution, the maid having been

cut down, was found to be alive, and after ſome reſpite began to ſpeak. Truly this *Capuchin*-Fryer made a very equitable vow, ſays the Doctor, to keep from the hands of Juſtice, a Mother which had drowned her Child. But Father, do you call this a miracle? yes ſurely, 'tis one, replyed the *Auguſtin*: ay, but I do not call that a miracle, ſays the Phyſician, 'tis an effect which may be attributed to a natural cauſe; for beſides that there are examples enough to prove that a criminal hath ſurvived his puniſhment, may it not be likely, that the executioner may have been greaſed in the fiſt on the behalf of a young woman, for whom the *Capuchin* might have made vows? Alas, Sir, miracles are not to be jeſted withal, ſays this *Auſtin*-Fryer with earneſtneſs. I jeſt not with miracles, replys the Phyſician, but I deny this to be one; for without being in any neceſſity to bring reaſons peculiar to my profeſſion, why will you not have it ſo, that the executioner may have ſpared a maid, for whom a *Capuchin*-Fryer had

had a kindneſs? and that being granted me, as it may be very probably believed, then it will prove but a miracle of love, which hath triumph'd over the rope of an executioner, after it had triumphed over that belonging to the *Capuchin*-Fryer. We all burſting forth in a laughter, by reaſon of this pleaſant joke, the Father was ſo confounded, that he could not reply otherwiſe, ſave that Phyſicians had no religion, and did acknowledg no other Deity beſides Nature.

F. But if you pleaſe, we'l return to thoſe Monks boaſtings. Do they not produce ſome quarrels amongſt them? for this would be a greater miracle than that which St. *Auſtin* did alledg, if theſe kind of people had been long without quarrelling.

P. They did contain as much as was poſſible in the Preſence of the old Gentleman, and his Lady; but it happened one day, that they fell out briskly in the garden.

F. I ſhould be glad to underſtand how it was.

P. Our old Gentleman finding himſelf indiſpoſed, I know not how, but they had notice of it, and the next day they all came almoſt at the ſame time, and hover'd over him round about his bed.

F. 'Tis not a queſtion to be asked, whether or no they complemented him from the Brother-hood.

P. O, no! theſe fellows clung to him as cloſe as Bees! aſſuring him, that the Brother-hood were partakers of his indiſpoſition, and that they directed their vows and their prayers to heaven for his recovery; that they wiſhed they were able to divide his diſtemper amongſt themſelves; that the Reverend Father *Provincial*, the Reverend Father *Aſſiſtant*, the Reverend Father *Definitor*, the Reverend Father *Prior*, the Reverend Father *Guardian*, the Reverend Father *Vicar*, the Reverend Father *Proctor*, the Reverend Father *Lecturer*, the Reverend Father *Preacher*, and the Reverend Father *Sacriſtan*, the Reverend Father *Baſſill*, the Reverend Father *Polycarpus*,

carpus, the Reverend Father *Appollinarius*, the Reverend Father *Eleazar*, the Reverend Father *Amable*, the Reverend Father *Marcellin*, the Reverend Father *Gregory*, the Reverend Father *Antony*, the Reverend Father *Martiall*, the Reverend Father *Bonadventure*, the Reverend Father *Gratian*, the Reverend Father *Lewis*, the Reverend Father *Boniface*, the Reverend Father *Archangell*, the Reverend Father *Protais*, did kiſs his hands.

F. What a parcel of Reverend Fathers are here?

P. That they had all of them ſaid Maſs on his behalf, to beg of God his health, and would not fail to give themſelves the honour of waiting upon him in a viſit. The *Carmelite* brought him a ſmall thred of *Elias*'s Cloak, the which (as they ſay) their order hath inherited: the *Jacobin* gave him a grain, which he aſſured him was from St. *Dominicus*'s *Roſary*. The *Auguſtin* in a ſmall ſacred Rag, bleſſed by the miraculous Father *Bernard*, and the *Capuchin*, preſented him with a little

piece of their Generals-Coat, who had lately paſſed through *France*.

F. How inſolently do they abuſe peoples credulity?

P. Every one of them had brought for a companion his Brother-Apothecary; theſe Apothecaries did likewiſe play their parts very well, the one preſented him with a ſmall box of *Corroborative Opiat*, another with a Viol of precious *ſpecifick eſſence*, to reeſtabliſh natural heat; another with a moſt admirable *Elixir*, and the other with *Lozenges*, proper to looſen that viſcous phlegm which lay upon his Lungs.

F. But as to the quarrel?

P. Theſe Fathers having then feaſted their paunches with the Lady at one ſide of the old Gentlemans bed, every one of them in their turn fell to talk of the miracles of their orders; eſpecially the *Carmelite*, who did, and not without a great deal of reaſon, extremely value himſelf upon the Quality of the *Virgins* Brother; at laſt riſing from table, being gone to walk in the

Garden,

Garden, the *Jacobin*, who was a wag, addreſſing himſelf to me, told me, We are all much troubled, theſe Fathers, and my ſelf, that this good Gentleman, by reaſon of his indiſpoſition, hath not been able to eat with us; but we had this comfort to have dined with two of our *Saviours* Uncles. How! Father, ſaid I? At firſt not comprehending what he meant: the Virgins Brothers, replyed he, are they not our *Saviours* Uncles? we all ſet our ſelves a-laughing, but only the *Carmelite*, who in a great fury ſaid unto that *Jacobin*, Ah! 'tis a very fine thing indeed to ſee a Monk laugh at our *Popes* Bulls; but it is not a thing to be wondered at, that you find occaſion of laughing at holy things, being of an order, who found a way to poyſon a *Pope* with the hoſte. What! did you accuſe the whole order for the fault of one particular perſon? ſays the *Jacobin*: and you, good Sir, have you not ſpoke it too againſt the whole order of *Carmelites*? and you *Carmelites*, replyed the *Jacobin*, are very pleaſant

fellows to take upon you the Title of Brother to the *Virgin*, and to make us believe you are deſcended from *Elias*, as if we were ignorant that *Almerick*, *Patriarch* of *Antioch*, and *Legat* to the *Pope*, came to mount *Carmel* the year 1160, and did there aſſemble ſome *Hermites*, who had neither inſtitution, nor rule, but lived after their own fancy about that mountain; and that he did reduce them to a body, to whom the ſaid *Patriarch* did give a *Waldenſis* to be ſuperiour over them, named *Bartholdus*: that before it was no religious and monaſtick order, but only ſome ſolitary perſons that were wandring here and there, who being reduced to a body, are but *abortive*, as *Polydore Virgil* calls them; neither did they take the figure of any religious order, till under *Innocent* the third, who lived about 480 years ſince. And you! whence come you, ſaith the *Carmelite*, you are come from the *Humiliati*, who were pittiful miſerable ſlaves, which the Emperour *Frederick Barba-*

roſſa

roſſa had brought from *Lombardy* into *Germany*, whom being come to proſtrate themſelves at his feet, he took pity on, and diſcharged them, and afterwards they wore white Cloathes, juſt as you do; and it is from thoſe people that St. *Dominicus* made up his *Militia*. The *Barefooted Auguſtin* intermedling in the quarrel, ſaid to the *Carmelite*, I wonder Father, that you have made no mention of the Cloak ſtriped with white and red, which you heretofore did wear, and which might ſerve to mark and blazon your antiquity. Dare you prate of antiquity, replyed briskly the *Carmelite?* You, whoſe order hath not been on the face of the earth above this fourſcore years; pittiful *Poſthumes* of a Father, who dyed 1300 years before your appearing in the world. Alas! Father, ſays the *Capuchin*, who as yet had not ſpoke a ſyllable, ought there to be ſo much wrath and fierceneſs under the *Virgins* cloathing? The *Carmelite*, ſeeing that he likewiſe was for a touch of railery: and what habit had

had you, ſaid he angerly? Will you not ſay 'tis the habit of St. *Francis*, which you wear? and that you are his Children? as if it were not well enough known, that it is one *Matheus Baſky*, who gave you birth, and that you are only *Baſquees*, *&c.* This quarrel had in all probability laſted longer, if there had not been a neceſſity of quelling that of the Brother *Apothecaries*, who were ſcolding at one another, as if they would immediately have gone to Fiſty-cuffs: I heard them ſay, thou art a pretty Rogue for a Fryer of St. *Eloy*; ay, and thou as pretty a Champion of St. *Come*, and St. *Damien*. Troth thou art a pretious bit to give a Gliſter to our blind-cheeks; yes, and you too a pure ſtick of wood, to apply a plaiſter to the Navel of Mrs. *R.* waiting-woman. I was ſorry they were diſturbed, for they were in the way of diſcovering pleaſant rogueries—

F. Ay, that would have been as good as a farce.

P. I could tell you likewiſe of a pleaſant

pleaſant quarrel which the *Minimes* were the cauſe of.

F. How! the *Minimes?* Are thoſe fellows known there?

P. Yes, they made themſelves to be very well known.

F. Pray let us by all means hear this.

P. They had for a long while obſerv'd the haunt, and watch'd for an opportunity to get in among them, to accompliſh their deſign. They accoſted one Mrs *Iſabell*, who had been a Chambermaid in that Houſe, and having given her the Habit and Cord of St. *Francis of Paula*, they ſent her, being well documentized before-hand, to give a viſit to her old Miſtreſs: And this cunning baggage having made her firſt Complements, did ſo manage her buſineſs, and ſo often handle her Cords, that the good old Gentlewoman demanded of her what it was; then ſhe who waited for nothing elſe, told her, that it was St. *Francis of Paula* his Cord, and you ſee, Madam, I ſtill wear his Habit: I was very much troubled

troubled with a pain in my Kidneys, ſince I lay in laſt, and knew not how to get any eaſe, when an old Woman, (whom I beſeech God to bleſs continually for it, and who lives near the *Minimes* of *Place Royal*) giving me a viſit, did counſel me to take the Habit and Cord of St. *Francis of Paula*; and ſince I have been perfectly well. Says the old Gentlewoman, you do me the greateſt kindneſs in the world to acquaint me with this news: Is there ſuch a Friery of them? O yes, Madam, and a very lovely one too. I do aſſure you, that I will ſhortly get one to gird me withall; for I have ſuch intolerable pains in my back that they e'en diſtract me. The good old Gentleman, who was now pretty well recovered, came in as we were juſt ſpeaking thus: Ah! my Dear, ſays ſhe, do you not ſee Mrs *Isbell* in the Habit, and with the Cord of St. *Francis* of *Paula*? She tells me that ſince ſhe hath worn it, ſhe finds her ſelf very much relieved of a pain ſhe had in her back, here, about the ſmall; I will, an't pleaſe God, and if you

you will let me, Deareſt, wear that holy Habit, and be of that Friery. I am very well contented you ſhould, ſays her Husband; but it were convenient, that you ſhould firſt ſpeak to one of thoſe good Fathers. Sir, replies Mrs. *Iſabell*, I will take care of that, I know one who is a moſt zealouſly religious perſon; but beſides, if you pleaſe, I will cauſe the Taylor, who made me this Suit, to come hither: Ay, do, with all my heart, ſaid both the old Folks; and preſently after, the Lady tript away as cheerfully, as if ſhe had been half cur'd already.

F. Ha! This went not much amiſs for the firſt Scene.---

P. I will acquaint you with the ſequel of it. The Taylor comes the next day to make her this Habit, and the day following fails not to wait upon her, with the principal of the *Minimes* of *Place-Royal*, a perſon of a very venerable aſpect, and one who had abundance of Croſſes and Meddals hanging at his Girdle; beſides, he was a man that could ſpeak rarely well, and

and he complemented our old Gentleman and his Lady in a moſt delicate ſtile. I remember amongſt other things, he ſaid, That when it was told him, how that her Ladyſhip would be one of the Third Order of St. *Francis* of *Paula*, the whole Friery teſtified a a moſt incredible joy at the news; (for it immediately ran throughout the whole Order) inſomuch that it cauſed a publick acclamation there; that it was not a greater honour for his moſt happy *Patriarch* to have been ſent for by *Lewis* the XI., and to have been received at the Court of ſo great a *King*, than for himſelf, to have the freedom of Ingreſs and Regreſs into ſo pious and devout a Family, and to have the honour of being imployed, to give her Ladyſhip the Habit and Cord of his Order: That indeed both the Habit and the Cord did appear in the eyes of the World, but as a vile and contemptible thing, and of a dark and dead Colour; but that in Gods eſteem, they were pretious, and not only of a Lively, but of a Vivifying Colour;

Colour: That clothing ones ſelf with that dark Habit, her Ladyſhip did Cloath her ſelf with a Cloud, but that it was of one of thoſe whereof *Job* did ſpeak, which did enlighten; or elſe of that Cloud mention'd in *Exodus*, in which the Lord was pleaſed to cauſe his Glory to appear, *Gloria Domini apparuit in nube*; ſo that hereafter he did look upon her Ladyſhip not as a mortal perſon, but like unto that Angel in the *Revelations*, whom St. *John* ſaw cloathed with a Cloud.

F. That Father did lift up himſelf very much in the Clouds: But however here is on this Habit very much Imbroidery, both of the Old and New *Teſtament.*

P. After ſome other Complements and Diſcourſe, not belonging to our buſineſs; to prepare the Lady for the worthy receiving of this Habit and Cord, he read unto her a Lecture of the Rule of the Third *Minimetan* Order, contained in a ſmall Book which he preſented to her; how that by that Rule, the day you are received into the

the Friery, you muſt confeſs your ſelf and receive the Sacrament: Therefore, the next day, the Lady intending to be received, did acquit her ſelf of all thoſe pious duties in the Chappel of the Houſe, Confeſſing her ſelf to that good Father, hearing Maſs, receiving the Sacrament and the Habit and Cord at his hands; but before ſhe came to this laſt action, this venerable *Patriarch*, ſeeing you term them ſo, could not keep himſelf from playing one of his Pranks: He then acquainted this good old Lady, That although by the Rule of the Third Order of St. *Francis* of *Paula*, Lay-people were only to have the Cord with two Knots, as it is in the *7th page* of the ſaid Rule, yet notwithſtanding to oblige her Ladyſhip, and to unite her to their Order by a more particular Tye, he did bring her a Cord with five Knots; the ſame which theſe Monks wear who are honour'd with the Order of the Prieſthood, that by that means ſhe might enjoy all the Immunities, Prerogatives, Preheminences, Bleſſings and Unctions be-

belonging to the Holy *Prieſthood*, that as it was an extraordinary favour which as yet had not been granted to any Lay perſon, that the Conceſſion might be the more ſure and authentical, he had cauſed the whole number of Monks to aſſemble themſelves, who unanimouſly had granted that priviledg; whereof there was an Act paſſed, ſigned by the whole Fraternity, which they would cauſe to be ratified by the moſt Reverend Father General; which being done, the ſaid Act ſhould be recorded in their Regiſter, for a perpetual memorial.

F. Ha! here were rare flouriſhes indeed, as ſoft as your Oil of *Aramont*.

P. After this, he reads the Indulgences which the *Popes* had granted to ſuch who would be interr'd with the Habit of their Order, or ſhould make choice of their Church for a burying place.

F. Dear God! What did this good old Lady think?

P. He proceeded afterwards gravely,

and with great Ceremony, to bleſs the Habit and Cord; which being done, the Lady undreſſed her ſelf with the help of the Taylor, and Mrs. *Iſabel*, who was aſſiſtant there, and then opens her Arms to take that Habit ſmoaking hot with the Bleſſings which that Father had juſt then beſtowed on them; but this *Minime* perceiving the Leather Girdle which ſhe had on her Rains, begun to ſay, bending his brows, What do you wear there Madam? It is, ſays ſhe, St. *Auſtins* Girdle. O mercy! you muſt leave it off, in caſe you will feel the effects of this holy Habit and ſacred Cord: 'Tis not that I am againſt this devotion, but as the mixture of two Drugs hinders the effect of either; even ſo this Girdle and this Cord might hinder one anothers virtue: Then I heard him, turning himſelf to Mrs. *Iſabel*, whiſper her in her ear, to make her leave of that naſty Arſe-piece.

F. Raſcals! how they buffet one another!

P. Then returning to his Diſcourſe, he ſaid firſt, that the Cord did in it ſelf emi-

eminently contain the Girdles virtue, and that in this occaſion, her Ladyſhip was to practiſe the words of *Iſaiah*, who had ſaid, *Erit pro Zona funiculus*, That the Rope ſhould be in the room of the Girdle. This poor Woman hearing *Iſaiah* named, did effectually believe that that *Prophet* had ſpoken of that Cord and Girdle; ſo that fearing to offend by her refuſal, not only this *Fryer*, but alſo *Iſaiah*, ſhe left off the Leather Girdle, to put on the Cord.

F. Ha, ha, ha, Where was the *Auguſtine?*

P. Let him alone, he will appear by and by. This Ceremony being ended, they went to Dinner, where this Father and his Companion were treated with moſt dilicate marrionated Fiſh. The Lady to profeſs her devotion for her new Order, would only eat that which had been made ready for thoſe Religious perſons. After Dinner, Father *Minime* having taken his leave with all the Complements belonging to *Monks* civility, it happens that the

Lady, having eaten of that marrionated Fiſh, found her ſelf very ill, and was taken with a great pain in her Stomach, with an extream Vomiting, this cauſed her to go to Bed: The other *Monks*, who had their Intelligencers in the Houſe, having had notice thereof, were immediately at her Bed-ſide, and read ſuch a Lecture to her, that I cannot tell how to expreſs.

F. Let us hear it as well as you can.

P. The *Jacobin*, who came firſt, not ſeeming preſently angry to find the old Lady enſnared in the *Minime*'s Cord, told her, That he was very much ſatisfied to ſee her zeal for the Frieries; yet he could not approve of her being of them all, it being impoſſible by that multiplicity, to be able well to acquit ones ſelf of each of 'em in particular; That of all the Frieries which were in the *Church*, thoſe which did moſt keep us to the ſervice of the Mother of *God* were doubtleſs the moſt excellent. *But of all the devotions which piety had invented for to honour that Virgin, without all peradventure that of the holy Ro-*

ſary

ſary was moſt agreeable to her, the moſt perfect, moſt meritorious, and the moſt rich. It was the moſt agreeable, in as much as the Roſary is a ſhortned Table, where may almoſt be ſeen repreſented all the Myſteries of our Religion; for thoſe fifteen miſteries which it contains, are, as it were, fair Images where are perfectly beheld the Father Almighty's deſigns in the temporal birth of his Son, the accidents which happened to him during his childhood, in his hidden and unknown life, in his ſuffering and laborious life, in his glorious and immortal life; and in the ſame are alſo repreſented to us, the chief virtues which Mary *made conſpicuous during the term of her temporal life.*

F. That Diſcourſe did enlarge it ſelf in abundance of matters.

P. More meritorious; for the practice of that devotion doth oblige us to exerciſe the chief and moſt meritorious Chriſtian vertues, of Faith, Hope and Charity: For the repeating the Holy Roſary, with the attention and devotion due to it, the acts of a lively Faith are unceſ-

ſantly renewed; by the Myſteries meditated upon, the acts of a perfect hope are reiterated towards him who is our ſummum bonum, *chief good, whoſe greatneſs and power we then conſider.* You are launched without intermiſſion into acts of a fervent charity, by the ſentiments of Complacency, Joy, Love, Honours, Reſpect, and Thankſgiving towards him who is infinitely lovely and adorable, and whoſe love and goodneſs we do contemplate.

F. What bablings are here? he ſufficiently ſmooth'd her up.

P. More Rich, by reaſon of a great number of Priviledges and Indulgences which the moſt holy Father hath granted to ſuch who would be received into that holy Friery, and would recite the Holy Roſary. Priviledges and Indulgences, which are in greatneſs & richneſs without example; & truly ſuch as will conſider with attention, all the favours which the Popes have granted to ſeveral Congregations, and Religious Companies, he will find, that what is ſpread abroad, and parted between a great many, is found all toge-

ther

ther in the Company of the Holy Roſary; neither is there almoſt any Indulgence granted in favour of any work of piety and devotion, which is not alſo granted to thoſe who ſhall repeat the Roſary.

F. Hey day! This Brother Frier then preached a long-winded Sermon to the good old Lady: In the hearing of ſo many brave ſayings, who could imagine thoſe people to be guilty of ſo many horrid impieties? That they tempt Women to ſin, yea, even in the very time of Confeſſion? That they make of their Churches, places of Aſſignation? That they go into Bawdy-Houſes, and are very much Pox'd there?

P. Give me leave to make an end; *So he* (proceeding) *ſaid, It ſeems as if the Popes had heaped together all the treaſure of the Church, caſting them into the Furnace, and ſo to make a Coyn in favour of the Roſary, of an ineſtimable price and value; and in this caſe may be truly ſaid, what is ſet down in the Book of Wiſdom: That many Damſels have gathered together vaſt riches; but that you go beyond them all.*

F. This *Dominican* had very much reaſon to quote that place of Scripture, and to compare *Frieries* to ſuch Laſſes as had got together great ſtore of Riches, for Frieries are your daughters of Religious Orders, which do enrich their Fathers. 'Tis this way that *Monks* get Money out of the People: But what did that *Magpie* ſay farther, for he ſeemed to make a mighty chattering noiſe?

P. He alſo alledged that *Urbanus 8th* had granted a Bull, whereby the Banner of the Brotherhood of the *Roſary* did preceed all other Banners, excepting that of the Holy Sacrament.

F. But did he ſay nothing againſt the Habit and Cord which their old Lady had taken?

P. Oh! yes truly he did ſay, the ſmall ſtring wherein the *Holy Roſary* was threaded, being loaden with fifteen *Pater Noſters*, and One hundred and fifty *Ave Maria's*, was incomparably much more worth, and had infinitely more vertues than the *Minimes* Cord, which at the higheſt, did not contain above Five knots, which as to the

the Act of devotion was in no wiſe the knot of the matter: Telling me ſoftly, That if the Lady had a mind to take the Habit of any Order, it had been much better for her to have taken that of St. *Dominicus*, and to wear a Black Gown upon a White Petticoat, which had been much more ſeemly and decent, than to wear that ugly Habit, which reſembles that of a Chimney-Sweeper.

F. This *Dominican* was moſt richly revenged of the *Auguſtine*.

P. Thereupon a *Lacquey* came to tell her Ladyſhip, that the *Capuchins* were at the Gate, who had a deſire to kiſs her hand, and to know how ſhe did. The Lady having given order for their admittance, the *Dominican* took his leave, and my ſelf the care of re-conducting him. In going through the Hall, we met with thoſe *Capuchins* coming in, who ſaluted us, without making any ſtop; but the *Jacobin* looking earneſtly upon one of them, ſaid to me, there is a Beard which is quickly ſhot out. What do you mean (ſaid

I) Fa-

I) Father? He replied, it is not ſix Months ſince it hath been cut off. What! do *Capuchins* cut off their Beards? No, but this hath had an adventure, like unto that of *Sampſons* Hair. What! replied I, was it cut off by the hands of ſome *Dalila?* (He ſmilingly anſwered me, that it had been cut off at leaſt by one of her Sex): Now although I had a good mind to have gone to hear in what manner theſe *Capuchins* would Complement the Lady about her diſtemper, and that which had been the cauſe thereof;—Yet I choſe rather to hearken to this Story which the *Jacobin* had a mind to tell me; I pray then, ſaid I to him, let me underſtand the adventure of this Beard. That *Capuchin*, replies he, whom you have there ſeen with that curious Beard, was in love at *Lyons* with a pretty young *Nun*, (I pray pardon me for not telling her name——nor that of the *Nunneries* which ſhe belonged to) this Damſel, who was a very wag, and wanted no wit, at firſt made as if ſhe approved of his paſſion, to have the pleaſure to ſee

to

to what height this *Satyer* would puſh on his pretenſions. One day then being full of the good hopes he had conceived of ſo proſperous a beginning, he made bold to crave a kiſs of her, which ſhe refuſed, but with an Air which gave him no reaſon to deſpair his obtaining of it another time. So then the day following returns our Lover, who cauſes this Laſs to be called; ſhe hearing that it was him, goes to him fully prepared; and the better to accompliſh her deſign, ſhe intreats him to go into a Parlour, which was without any company. Our blade deſir'd nothing more willingly, being come into the Room with the object of his devoted affection, who for that very purpoſe received him with an inexpreſſible kindneſs, he began again to require a kiſs, and to preſs her to grant him that pledg of her love, and to that end did advance his muſle through one of the holes of the Grates; then ſhe ſeemingly going to kiſs him, took him ſoftly by the Beard, which he had thruſt through, and at one ſnip, with

a pair

a pair of Sciſſars ſhe had in her hand, eaſed him of his Bruſle-buſh, ſaying afterwards, Adieu Father, this will ſerve me to make clean my Combs with-all.

F. Ha! that Roguiſh ſnip of the Sciſſars, is as much in my eſteem, as the blow which ſtruck off *Holofernes* his Head; but in the mean time, take notice by this diſcourſe, that the greateſt enemy to *Monks*, are *Monks* themſelves.

P. After I had laughed ſufficiently with this *Dominican* at the adventure of the Beard, and was rallying upon what this unbearded Father could ſay at his return to the Convent, I, *&c.*

F. Without doubt he did as the Fox in the Fable, who having had his Tail cut off, did counſel his Companions to cut off theirs too.

P. We did not fail to think of that, and many other things beſides; after this, I took leave of the *Dominican*, in hopes ſtill to lay hold upon ſomething in the *Capuchins* diſcourſe with the Lady; but I came too late for that pur-

purpoſe, and found the Father as he was going out, ſaying to his Companion, 'tis a horrible thing of theſe *Minimes* ! how hot they are! certainly thoſe lighted Torches which did appear in the Houſe where St. *Francis* of *Paula* was conceived, did betoken the heat which ſhould proceed from his Children: 'Tis not ſo to be interpreted (ſaid I to him) they did ſignify the heat of Charity, wherewith thoſe Religious perſons were to be inflamed, whereof they alſo bear the *Motto*; it is affirm'd, (replied the *Capuchin*) in the Saints Life, that an Angel brought him a *Scutcheon*, where was writ that word *Caritas*; but it is more plainly viſible in the life of his Children, that that Angel hath carried away the *Scutcheon* after their Father's death; and if they yet pretend to bear it, 'tis but with a *Croſs-barr*, in token of Baſtardize. Is it not a ſhameful thing, that thoſe people, who have Rents coming in, injoy *Priories*, have Tythes, Demeans, Caſtles and Lordſhips, ſhould notwithſtanding go to their little tricks and de-

devices? Would you think that the Lady ſtraight came and told me, that the *Minime*, who had given her the Habit and Cord of their Order, after he had heard her Confeſſion, ſpoke to her for the chuſing her burying place in their Church, to make a foundation for it, and to beſtow ſomething towards the building of their Portal? I know not, ſaid I to him, what his diſcourſe could be for ſo long time, but he kept her in talk above an hour. It was about that, ſaid the *Capuchin*, that he did entertain her; but you know thoſe people never intend to build a Portal, that ſo that might be always a pretence for their continual craving towards it: And if it be true, that by that feigned cheat, they have received money enough to build a hundred, were they all to be of marble, yet this would be a ſmall matter, if they did not (as, *ſub roſâ*, betwixt our ſelves they do) make an infamous commerce together in the very Sacrament of penance. About a year ſince, I was coming down to *Lyons* by water, with *Monſieur de Lin-*

Lingendes Biſhop of *Maſcon*, who did me the honour of receiving me into his Boat; being over againſt a *Convent*, which they have upon the border of the River *Saoſna*, in the Principality of *Dombes*; this Prelate was a telling me, that that was the Church which did abſolve from all crimes, giving but a Crown to have *Maſſes* ſaid. Thoſe Fathers ought to have abundance to ſay. His *Almoner*, who was with him, and who formerly had ſerved in a neighbouring Pariſh, told us that they did ſo mightily delude the people round about there, that there was not any body, never ſo little aforehand in the World, who did not beſtow ſomething in their favour; that upon that very account, they had above Twelve hundred *Maſſes* to ſay yearly; that no Will was made, in which they had not Dozens, nay Thirty, Forty Maſſes to ſay, and annual ones alſo; that beſides that, there yearly happened above a Thouſand *Maſſes* of Devotion for them to ſay; and moreover, there was no body did confeſs themſelves within the ſaid

ſaid Church, to whom they did not ordain *Maſſes* for Penance; which did amount, when they were all computed, to above Eight thouſand *Maſſes per annum*; That not being contented with this, they went into the Pariſhes, to ſuborn thoſe Heirs who were charged to cauſe prayers to be made for the deceaſed, aquainting them, that they could ſay *Maſſes*, at leaſt as well as *Curates*, and that they would diſpatch them a great deal ſooner; That he, being *Almoner*, having one day demanded of one of thoſe Fathers, how it was poſſible for them to perform ſo many *Maſſes*, there being commonly within the ſaid place not above four or five *Prieſts*? That *Mimme* anſwered him, that the *Pope* had granted them the priviledg of ſatisfying the retributions by one only *Maſs*.

F. Pure packers up of *Maſſes*! but you do not come to the quarrel which they cauſed———

P. I muſt firſt tell you the Complement which the *Carmelite* made, who

was

was mightily Intereſſed, That our Lady ſhould take up no Habit, but that of the *Virgin*, and who doubtleſs had broke out into high complaints, had not the Lady, ſeeing him coming up, uncovered her Arm, where ſhe had his *Scapulary*, and not preſented him her hand to touch it, as if it were to make peace: For all this, the *Carmelite* did not fail to tell her, that ſhe muſt needs have but little confidence in that holy Habit, ſeeing ſhe could be eaſily prevail'd upon to take another; that he was apt to believe, ſhe had committed this error only for want of good inſtruction, and for not knowing truly the worth and excellency of that Habit of the *Virgin*. (A little Habit of our Lady of Mount *Carmel*, *pag.* 9.) Says he, *If nothing be more precious than thoſe gifts which come from Heaven, we ought to eſteem, beyond all conception, the Holy* Scapulary, *ſeeing it hath been given us by the moſt pure hands of the Holy Virgin, Mother of God, and Queen of Angels, by the perſon of the moſt happy St.* Simon Stock,

when he was General of his Order of Carmelites; *beſides, that in beſtowing the ſame on us, ſhe hath inriched us with all the treaſure of* Grace, *honoured us with the title of her Children, even her Brothers, armed us againſt all the perils of life, ſtrengthned us againſt all the temptations of the evil one, eſpecially at the point of death, and given us a ſingular eaſie way, of totally freeing our ſelves from the pains of Purgatory, or at leaſt to have them ſoon at an end.* Afterward he told her the words which the holy Virgin had pronounced to *Simon Stock* their General, when ſhe ſaid to him, *Receive, my beloved one, this* Scapulary *of thy Order, the mark of my Friery, and priviledg for thy ſelf and for all the* Carmelites, *in which whoſoever dyes, ſhall not ſuffer eternal pain. This is the ſign of Salvation, a ſafety in dangers, a treaty of peace, and an everlaſting Covenant.*

F. Si credere fas eſt, (if we may believe it) this *Carmelite* ſhould have ſet up a Brokers-ſhop; for it did belong to his Trade to ſell Garments.

P. It

P. It is likely (Madam) proceeded he, that you have not known all theſe Prerogatives, and that you have been moſt groſly abuſed, ſeeing that you, having this honourable Habit, could reſolve to take up another, which is not more civil, neither hath it any more vertue, than thoſe Goat-skins, wherein oyl is put and carried about.

F. Wretched Hounds-feats! How they tear to pieces that holy Habit! now then their only remains the *Auguſtine.*

P. 'Twas he who played the laſt act of the *Comedy*, but it was in ſcolding ſeverely.

F. I wiſh I had heard it.

P. Coming to the Lady, and enquiring after the ſtate of her health, he did all he could to keep in his Reſentment; but at laſt he was fain to explain himſelf thus: I have been for ſome time, Madam, muſing at your Gate, being in doubt where I was, whether I ſhould come in or no, not daring to believe that you would once ſo much as caſt your eyes upon poor

Monks, after your having put your ſelf under the conduct and direction of *Prelates*. The Lady, who knew no more than my ſelf, what this *Auguſtine* intended to ſay, anſwered him very mildly, that it was a long time ſince ſhe had ſeen any of thoſe Gentlemen; Madam, replyed the *Auguſtine*, all thoſe who term themſelves *Prelates* have not a Miter on; There are ſome *Monks*, nay of the meaneſt of them all, who have the vanity to attribute to themſelves that illuſtrious name. I do not, as yet, comprehend your meaning, ſays ſhe to him: You have not then, ſays the Father to her, read the Rules of the *Minimes* Third Order, in which you are inroll'd. Madam, you will find there, that thoſe people, whom their bleſſed *Patriarch* would have termed *Minimes*, that is to ſay, the leaſt of all, and to whom he hath given humility for a particular Character; that thoſe people dare (I ſay) be qualified with the title of Lords and *Prelates*, even in their Rules; in the which at leaſt they ought to make a ſeem-

a ſeeming ſhow of profeſſing that vertue. We have not ſeen that, replyed the Lady, but we have here the Book, and it will be eaſie to be ſatisfied therein; which Book being brought, the *Auguſtine* took it, and cauſed us to ſee, that what he had ſaid was the truth. I read it there my ſelf, and have ſince very often ſeen, that in the Seventy eighth page, they call themſelves Lords: That in another place there are theſe words (Rule of the 3*d* Order of St. *Francis* of *Paula*, *p.* 116. 122, and 139.) *Then the Prelate conducts the perſon to kiſs the Altar.* In another may be read, *Then the Prelate, and all other perſons who are preſent ſhall fall on their knees.* And in another, *Then the Prelate anſwers.* Theſe are, Madam, continued the *Auguſtine*, the *Prelates* of whom I am ſpeaking. What! do you think that Monks have the vanity, nay, rather impertinence, to term themſelves Prelates, under pretence that they have the power to give a ſorry woollen Cord? But is it not yet worſe, to ſee *Hermites* to have

built adjoining to the *Place Royal*? The *Minimes*, ſaid I, interrupting him, are they *Hermites*? Says he to me, they have been inſtituted under the name of *Hermites* of St. *Francis* of *Aſſiſe*, and approved as ſuch by *Eugenius* IV, and by *Alexander* VI, under the name of *Hermites* of the Order of *Minimes*. Is not the *Royal Place* a lovely, curious, *Hermitage*? And have they not the exact meen of *Hermites*, with their Beards at all times ſhaved off? Who hath ever ſeen *Hermits* frolick with Ladies in the Church? Who hath ſeen *Anchorites* make preſents of *Romiſh* and *Granoble* Gloves to Ladies, and to give them ſtately Collations? To load them with ſweetmeats, and to cauſe them exceſſively to eat, what-ever is moſt exquiſite and rare in the Shops of the Fair of St. *Germans*? Have *Hermits* been ever ſeen playing the Fool with Piſtols, ſmoaking, and carouſing in Ale-houſes, as they do in their little by-places? Who ever ſaw *Anchorites* lay wagers with young-women, and for a laſt inſolency, to ſhow and offer them Purſes full of Gold?

Thus

Thus, Madam, do they imploy their *Maſs*-Money which they impoſe upon people for Penance; thus is laviſhed and ſquandred away your Money of your Stock, that of Foundations, of Sermons, and of the Friery: and yet theſe very perſons have had the power to prevail with you to leave off your Girdle of St. *Auſtin*, which *Elias*, St. *John Baptiſt*, nay the *Virgin* her ſelf have not diſdained to wear. Yes, Madam, you have left that ancient Girdle, to take up a wretched Cord, which hath neither virtue nor recommendation; which is the off-caſt of ſome ſcabby-ſheep, and whoſe firſt miracle proved the procuring of a ſickneſs to your ſelf. The Father ſpeaking theſe things with an extream vehemency, made the good Lady to be mightily troubled at it; and ſhe told him that in truth, ſhe had drawn ſome ill *omen* from the diſcourſe the *Minime* had made her, who had given her the Habit and the Cord, having ſo extreamly preſſed her to make a Foundation, and to chuſe her Sepulchre in their Church;

and that ſhe was angry with Mrs. *Iſabel*, for having been the occaſion of her being of that Fraternity; and that ſhe would be glad if ſhe could tell how handſomly to ſhake off that Habit and Cord, in caſe ſhe knew what to do with them. Madam, replies the *Auguſtine*, as for the Habit you may give it to ſome poor Woman, and as for the Cord, I will make with it a Whip, to drive out the Dogs which come to our Church.

F. Ah! he was an inſolent Raſcal for his pains, to profane in ſuch a manner a Cord, which goes beyond Blew ones.

P. 'Twas done as it was ſaid, there was an Alms made of the Habit: the Lady re-inveſted her ſelf with the Leather-Girdle, and the *Auguſtine* carried away the Cord with five knots to imploy in the whipping of Dogs.

F. Alas poor Cord! thou art mightily diſgraced! But did not the *Prelates* come to make their Complaints?

P. The Porter had orders to deny them admiſſion, and to acquaint them, that

that they had no buſineſs there. So they having had notice by Mrs. *Iſabel* of this ſtrange alteration, they did not appear, and reſolved in a full Chapter, not to give the Cord any more to old women; neither for the time to come, to gird any with it but young perſons.

F. As indeed they very punctually do.

P. Hereupon I had notice that my Uncle was dying, which cauſed me with ſpeed to depart, to prevail upon his good nature and tenderneſs, to ſettle me in his Benefice; ſo that I left my old Gentleman and his Lady in the hands of thoſe people.

F. That is to ſay, in Hugſters hands. But had they no kindred, no friend to inlighten their eyes, that ſo they might ſee the claws of thoſe Harpies for the future?

P. The Gentleman had for his friend and goſſip an honeſt Citizen, one *Marguillier* of St. *Euſtace*, who did abhor the ſeeing thoſe innocent people ſo miſerably inſnared in thoſe Impoſtors Nets. But he durſt not openly declare, for fear

fear the *Monks* ſhould play him ſome ſlippery trick. If I was not afraid (ſaid he to me) of bringing thoſe Waſps upon my ſelf, I would freely declare my thoughts to thoſe people, and would eaſily pluck them out of the hands of thoſe Rake-hells; but in caſe they ſhould diſcover that 'twas I who had diſ-abuſed them, they would make me to be look'd upon in my Neighborhood for a vile wretch, and for a man that had no Religion.

F. He had reaſon to fear it; for when *Monks* do take a pick againſt any one, they go crying them down everywhere, blackning and beſpattering them in their Converſations, Confeſſions, and in the Pulpit.

P. Is it not very ſad, proceeded he, that the Garden of the Church, which hath been planted by the Son of *God*, watered by his blood, and by that of his *Apoſtles*, and his Martyrs, ſhould be gnawed, and eaten up by thoſe curſed and baſe Caterpillars? That the *Popes*, *Kings*, *Biſhops*, and *Parliaments* not being ignorant of their exceſs, do not

ſup-

ſuppreſs them, and bring theſe diſorderly and maſterleſs perſons to the obſerving of their Rules. I have admired a Thouſand times, how it comes to be ſuffered in a well-governed State, that Sixty thouſand idle fellows, who have only the name and Habit of *Monks*, do live fat and in good plight at the charge of the people, without having their crimes puniſhed, not acknowledging either Seccular or Eccleſiaſtical Juſtice; and not to be ſubject to any for chaſtiſement, but only to go up and down from one Convent to another.

F. The Church will never be able to attribute to it ſelf the *Elegium* which is given her of being without Spot, as long as ſhe ſhall have ſuch *Monks*, which may juſtly be termed the ſhame of the *Chriſtian* world, the ſcandal of Religion, and the diſhonour and infamy of the Church. That it is very fit their exceſſes and debauches ſhould be known, that they ought not to be Confeſſors, till after the age of threeſcore years; becauſe thoſe Villains make uſe of the Tribunals of Penance,

to

to discover Womens and Maids dispositions: That there they put to them beastly and unchast Interrogatories, that they sollicite them, and induce them to sin; so that Confession is not made to the salvation, but the destruction of their Souls: And that if amongst the good Pastors, and true Directors, Confessing is the Pool of proof, where after that the Angel had troubled the Waters, all kind of diseases were cured; now, with most of the *Monks*, 'tis a stinking Lake, where Souls are Poysoned, and where those Devils fish in troubled Waters. That it is now a seat of wickedness, and that the Son of *God* receives more affronts and injuries at that Tribunal, than he received at *Caiaphas*'s, *Pilate*'s & *Herod*'s hands. That those Vagabonds ought to be Cloystered up, to prevent their running abroad; because two steps can scarce be taken in the Streets, without meeting one *Monk* or other. That such Women who spend their time in prating with them at the doors of their Convents, or in their Church-

es,

es, ought to be declared infamous; that thoſe wretched perſons who give up themſelves wholly to them, ought to be cut off, and thoſe Raſcals to be ſeverely chaſtiſed, when they are found in a Bawdy-houſe; that they ought not to be permitted to appear in proceſſions, being a ſcandal to the World, with their Noſes full of Rubies, by their drunkenneſs and other debauches. That they ought to be ſhut out of peoples doors, by reaſon that thoſe Seducers enter, only to ſow diviſions in Families, to corrupt Wives, Daughters and Servant-Maids. I ſay moreover, that as long as we have *Monks*, (ſuch as they are at preſent) the *Hugenots* will have cauſe to laugh and to jear us, that they ought to think themſelves happy for being free from that Vermine; that the Hood is a neſt of Hypocriſie, that 'tis the mouth of *Hell*, the Box of *Pandora*, and mark of Reprobation. That the being called to a *Monaſtical* ſtate, is one of the moſt dangerous temptations which the *Devil* can give a young man up to; that 'tis the

the broad-road way to deſtruction, ſo far is it from being a ſtate of acquired perfection, as thoſe Raſcals affirm. Whoſoever ſpeaks of a *Monk*, ſpeaks of a Seducer of the people, a corrupter of the Feminine Sex, an Artiſt of Impoſtures, a diſguiſed forger of Miracles, a Sales-man of Myſteries, a Trader of Indulgences, a Retailer of Maſſes, a profaner of Altars, an applauder of Reliques, an abuſer of Chappels, a jingler of Meddals, a proclamer of Holy-days, a contriver of Fraternities, an idolater of Images, a toll-taker of dead Bodies, a ſcummer of Churches, and a horſe-leach of the Crucifix. That a *Monk* is a Bird of ill *omen*, a Spy, a Surpriſer, a Rake-ſhame, a man in Maſquerade, a Devil Incarnate, an emiſſary of Hell, a man without Faith and without Law, a canker in Common-wealths, a plague in Houſes, an enemy to *God* and men; That the Frock is a Sack of Iniquity, and that it is a glorious and meritorious action to throw it off, not amongſt Nettles, but even in a Jaques amongſt, *&c.*

P. You

P. You have done well to throw off yours, and to have Secularised your self: But we have now discoursed sufficiently concerning *Monks*; Let's go and eat a bit for a repast. *Adieu.*

FINIS.

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